Bishop *MOORE's*

SERMONS

ON

Several Subjects.

VOL. I.

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ON
Several SUBJECTS:

VIZ.

I. Godlineſs the Deſign of the Chriſtian Religion.
II. Of Patience and Submiſſion to Authority.
III, and IV. Of the Wiſdom and Goodneſs of Providence.
V. Of Religious Melancholy.
VI. Of the Neceſſity of Holineſs in order to Happineſs.
VII. Of the Immortality of the Soul.
VIII. On the Thankſgiving for K. WILLIAM's Deliverance from the Aſſaſſination.
IX. Miniſters muſt exhort People to pray for Kings and Magiſtrates.
X. The Objections againſt the Duty of Prayer anſwer'd.
XI. A Sermon before the Queen on her Inauguration-Day.
XII. Of the Truth and Excellency of the GOSPEL.

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By the Right Reverend Father in GOD,

JOHN, late Lord Biſhop of ELY.

Publiſhed by S. CLARKE, *D. D.*

The SECOND EDITION.

LONDON;
Printed for J. PEMBERTON, at the *Golden Buck* againſt St. *Dunſtan*'s Church in *Fleetſtreet*. M.DCC.XXIV.

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Several SUBJECTS:

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I. Godliness the Design of the Christian Religion.

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TO THE READER.

THE late Right Reverend Father in God, JOHN Lord Bishop of Ely, was a Person of such Exemplary Piety and Virtue; so deservedly famed through all Parts of the Learned World, for his Extensive Knowledge, and Accurate Judgment; so steady in his Adherence to the real Interest of his Country, through all Changes of Times; and Eminent in his Zeal for promoting, upon all Occasions, the true Spirit

of the Protestant Religion: So Judicious, Laborious, and Constant a Preacher, both before, and after his Advancement to the Episcopal Dignity; and particularly so Exact and Skilful a Determiner of Practical Cases and Questions in Divinity: that the World had reason to expect from him many Excellent and Useful Works; had not his continued Application to the Duties of his Episcopal Function; his perpetual Readiness to Collect with much Time and Care, out of his Immense Library, Materials for Learned Men who were Writing upon all Sorts of useful Subjects; and his unwearied Pains in relieving both the Temporal and Spiritual Wants of the Poor, who perpetually applied to him from all Parts; left him little, very little Time, for his own Private Studies.

The Sermons now Printed together in One Volume, (which he was preparing to Augment with some new Discourses a litle before his Death, but had not Time

to

to finish them,) were Publish'd by the Author singly upon particular Occasions; containing in them, throughout, a most excellent Spirit of Piety, and the Truest and most Clear Notions concerning the Great Ends and Design of the Gospel. They were All received in the World with great Approbation; and Some of them very quickly passed through many Editions: Particularly That concerning Religious Melancholy, *which is known to have afforded much Comfort and Relief to many weak Minds, at the same time that it is highly Satisfactory to the most Learned and Judicious. That the Reprinting these Discourses may promote those Good Ends, which were intended by the Author, at his first Preaching and Publishing Them, is the Hearty Prayer of*

Your Affectionate

Brother in Christ,

SAM. CLARKE.

THE CONTENTS.

SER-

The CONTENTS.

SER-

SERMON I.

Preach'd before the

Lord-Mayor, &c.

May the 28th, 1682.

SERMON I

To the Right Honourable

Sir *JOHN MOORE*, Lord-Mayor;

AND THE

Court of ALDERMEN of the City of *London*.

My LORD,

THE *Meekneſs, Peace, and Charity, of which our Saviour was ſo Zealous a Preacher, and ſo great an Example, ſeem to be in a manner loſt in the Heats, Bitterneſs, and Noiſe, with which Men manage their Diſputes about his Holy Religion; as if the Character of a true Chriſtian was to be taken rather from the Contentiouſneſs of his Spirit, and his Skill in Controverſy, than the Purity of his Mind and Converſation. When yet nothing can bring a greater Diſparagement upon Chriſtianity, and prove more fatal to the Profeſſors of it, than to make it the Occaſion of thoſe Evils and Miſchiefs among Men, and of that diſturbance in the World, which*

God purposely intended it should allay and extinguish.

It was my Design in this Discourse, which in Obedience to your Commands I now make Publick, to take Men off from their furious Debates about Points, very often, not material to be decided; and earnestly to press them unto the Exercise of those Primitive Vertues, upon which our Religion has always laid so much stress, and which our Lord hath so plainly declared to be the indispensable Conditions of our Salvation; by shewing that all necessary Christian Doctrines have a Natural Tendency to that Godliness, which is now too generally neglected. And I am the more bold to prefix your Lordship's Name to it, because you are known to be so fair a Pattern of that Practical Religion I recommend, both in your Private Life as a Christian, and in your Publick Capacity as a Magistrate.

I am, My Lord,

Your Lordship's most humble

and obedient Servant

JOHN MOORE.

SERMON I.

1 TIM. vi. 3.

And to the Doctrine which is according to Godlineſs.

WHEN we conſider there never was any Religion in the World, which did ſo earneſtly recommend, and ſo ſtrictly enjoyn Godlineſs, as the Chriſtian Religion has done, and yet that ſo little of it do's appear in the Lives of Chriſtians, we muſt conclude, that there are either great Defects in the Religion, or Faults in the Profeſſors of it: We muſt either ſay there is not a Sufficiency in the Means Chriſtianity do's preſcribe and afford, towards the attainment of true Piety and Virtue; or elſe that the Blame is to be laid upon them, who having

undertaken the Christian Profession, do neglect, or despise the Means and Instruments provided by their Religion to make them Holy here, and Happy for ever.

And it will not be hard to determine on which side the Fault lies; for God and Religion have not been wanting to Men; but Men have been wanting to themselves. There being nothing required in our Religion as our Duty, and a necessary Condition of our Happiness, which is above our Strength, assisted with that Grace, which every one may obtain who sincerely prays to God for it. [a] Therefore, *If Men will not make use of that Grace, which God so plentifully pours forth upon all, it is but fit and equal, that they impute their Defects to themselves.* And few have had the Boldness directly to charge their Vices upon God, as if he had denyed them Power and Opportunities to have been better.

They will lay their Faults upon themselves, but with some private Reserves and Suggestions, that those Faults are very pardonable ones, as being neither much offensive to God, nor plainly repugnant to the State of good Men. So the common way has been for Men to frame such a Model of Religion to themselves, as might suit with a vicious Life, and help to quiet the Complaints of an uneasy Conscience. Thus when

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[a] Ἡ μὲν γὰρ χάρις ἐκκέχυται, πάντας μετὰ τῆς ἴσης καλοῦσα πηγῆς, οἱ δὲ μὴ ἐθέλοντες ἀπολαῦσαι τῆς δωρεᾶς, ἑαυτοῖς δίκαιον πάντων ἀδίκων λογίσασθαι τὴν πρόφασιν. S. Chrysost. in Joan. c. 1.

Persons

Persons are debauch'd in their Morals, they are apt presently to turn Hereticks in their Faith. It having been observed, [b] that nothing is more usual, than for Men to shelter the Monstrous Impiety of their Lives, under some as notoriously impious Opinion; and to depart [c] as far in their Belief from the true Doctrines of Christ, as they had before stray'd in their Practice from his Holy Precepts.

Thus some Men have justified a wicked Life, by denying the Differences between Good and Evil; and others have excused it, by pretending all their Actions are under a fatal Decree, and come necessarily to pass. Some again make the Performance of Obedience to God's Laws very needless, by disowning his Providence and Care of the World. Others would exempt themselves from the Ties of Godliness and Virtue, by fancying their Religion to consist only in true Believing; and others place it all in outward Shew and Ceremony. Some again hope they may enjoy both the Brutish Pleasures of this Life and the pure ones of the next, and carry their Sins along with them to Heaven, by so exalting and extending God's Mercy unto obstinately Impenitent Sinners, as to deny both his Justice and Truth; and others cut the Sinews of Religion by calling in Question the Resurrection of the Dead, and the Rewards of the Life to come.

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[b] *Sed vitam quidem luxuriosam, sententiam autem impiam ad velamen malitiæ ipsorum nomine abutuntur.* S. Iren. p. 122.

[c] *Difficile hæreticum inveniri qui diligit castitatem.* Hieron. *in* Oseæ c. 9.

So *Simon Magus*, that infamous Magician, and Founder of all the Heresies which followed him, that he might serve his vain Glory and Ambition, did covet the Gifts of the Holy Ghost, and hoped to purchase them by Money; he also [d] boasted that he himself was God; and appeared in *Samaria* as the Father; among the *Jews* as the Son; and to the *Gentiles* as the Holy Spirit: He also deny'd, that Man had any Liberty of Will, or that there was any Necessity of good Works. So the *Nicolaitans*, [e] for a Cover to their abominable Lusts, taught there ought to be Community of Wives; and that to commit Fornication, and to eat Meats offer'd to Idols, were Things indifferent. Thus *Menander* and *Marcion* [f] disowned God's being the Maker of the World, ascribing that Work of Omnipotency to Angels. Thus also *Hymenæus* and *Philetus* denied the Resurrection.

Some of these ungodly Men lived in the Days of the Apostles, of whom St. *Jude* says, [g] *They turned the Grace of God into Lasciviousness, denying the only Lord God, and our Lord Jesus Christ.* Now what in the Primitive Church was the Disease only of some few Men, seems in our unhappy Age to have been a Plague, which has generally infected, and spread its Malignity over the Face of the Christian World.

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[d] Irenæi *lib.* 1. *c.* 20. [e] Irenæi *lib.* 1. *c.* 21. [f] *Just.* Apol. 2. p. 70. [g] *Jude* v. 4.

Great

Great Numbers in these Times, as they have given themselves up to the filthiest of the Vices among the Ancient Hereticks; so have they espoused the worst of their Opinions to defend them.

If *Cerinthus* and *Ebion* [h], of all the Books of the *New Testament*, would only receive the Gospel of St. *Matthew*, because it was writ in *Hebrew*: We have them who do affirm, [i] that the whole Bible derives all its Authority from the Civil Magistrate; and that it is the Legislative Power of the Common-wealth, which giveth it the Force of a Law.

If *Carpocrates* [k] declared, that there was nothing simply and absolutely Good or Evil in it self, but only according to the Opinion of Men; it is well known who has Publish'd the very same Doctrine.

If *Basilides* and *Valentinus* [l] contended for the Lawfulness of the promiscuous Use of Women, and many Wives; there is a Pretender to Reformation among us, who that he may give some Reputation to *Bastardy*, and free it from that *Illegitimation*, which constantly the Christian Church has fixt upon it, has in Print affirm'd, [m] *That carnal Knowledge between Persons not prohibited by the Moral Law, tho' without Contract, Licence, Witnesses, or Minister, is a Marriage Lawful, Holy, and Indissoluble according to the Law of God.*

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[h] Iren. *l.* 1. c. 26. Epiphan. *hæres.* 8. *&* 10. [i] Leviathan, *p.* 205. [k] Clem. Alex. Strom. 3. Epiphan. Hær. 7. [l] Epiphan. Hær. 24. *&* 31. [m] Moral Marriage, *lib.* 3. *p.* 71.

To

To advance which Assertion, he has arraigned not only the Laws of our own Nation, but of the whole Christian, and I may say, Pagan World too. And what well becomes the Publishers of false and dangerous Opinions, he has managed his bad Cause with great Confidence of the Truth of it, and with as much Contempt [n] of all that are of another Mind; there being scarce a Profession of Men among us, whom he has not treated with Disrespect and ill Language: Nay, he will not allow that the present Ministers of the Gospel can produce any better Evidence of their Divine Commission, than those who claim under [o] *Mahomet*; and chargeth it as a Wickedness upon the *Translators* of the Bible, that in their false Translation only, the *Seventh Commandment* does *forbid Adultery*, and the *Tenth* the *Coveting* our *Neighbour's Wife*. Now let the People see what a kind of Reformation they are to expect in Church and State, if ever the Management of it fall into such Mens Hands, who are daily complaining of the great want of it; and quarreling with every Thing in the present Establishment.

If some Hundred Years ago there appeared in the World *Evangelium Æternum* [p], a Blasphemous Book with a specious Title, which pretended to be a far more perfect Gospel than that of our Saviour's; and that in less than Fifty Years it would cause it to be laid aside; we have also a Gospel collected out of the Works of a late Cardinal [q],

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[n] *Lib.* 2. *c.* 1. *Parisien. Edit.* Wolfang. Wissenburgh. [o] *Lib.* 2. *p.* 145. [p] *Scriptum scholæ* [q] *Cardinal* Pallavicin.

the

the Doctrines whereof are as much according to the Flesh and the Lusts thereof, as those of our Lord's are according to Godliness. If there were false Apostles who would have tied the burden of *Jewish* Ceremonies about the Necks of the first Christians; are there not also at this Day a considerable Party of Men, who by superadding a multitude of Positive, Unuseful and Arbitrary Constitutions to Christianity, have rendred it almost unsupportable? The Humility and the Devotion, the Patience and the Contentment, the Charity, and the Contempt of the World, and the Forgiveness of Enemies and Injuries, which made the Primitive Christians so Famous among their very Persecutors, being stifled and even buried under so much of pompous Dress and superfluous Garnishment.

If *Simon* would have bought the Powers of the Holy Ghost, are there not now Men who sell Pardons of Sin? insomuch that if a Man have Money enough to answer for his Sins, and do not transgress beyond the Proportion of his Estate, the precise Rate is known at which he can certainly redeem his Iniquities.

Nay, as if these Times were the Sink in which the very Dregs of all Heresies had settled, it has in our Days been Publish'd, (under the colour of Philosophy) That the Substance of all Things whatsoever is the same [r]; in which Assertion God and his Creatures are confounded: And that no

[r] Spinosæ *Op. posthum. p.* 398.

Subſtance can produce another; the Conſequence of which Propoſition is, That every Subſtance in the World is ſelf-exiſtent and Independent. Blaſphemies ſurely never before broached among Chriſtians; and which are as falſe and abſurd in all Philoſophy, as they are repugnant to true Religion; and as much to be abhorred for their Impiety, as they are eaſy to be confuted for their Inconſiſtency with right Reaſon.

But now ſince there are ſo many Dangerous Rocks upon which the Men of this Age are apt to Split themſelves, the great Queſtion will be, By what Compaſs we are to Steer? To which we cannot give a better Anſwer, than by propoſing and recommending to ſerious Conſideration, this Paſſage of St. *Paul* in our Text, which will prove an effectual Rule, whereby to diſcern uſeful Chriſtian Doctrines from falſe and hurtful ones, *viz.* they muſt be *according to Godlineſs*. And that which gave Occaſion to St. *Paul* to lay down this Rule, was, the ſeveral Errors contrary to the Doctrine of Chriſt, which had ſtol'n into the Church in his Days: All which he reproveth upon this Account, that they were not according to Godlineſs. A Liſt of ſome of theſe, we have in this *Epiſtle*: He giveth a Caution to *Timothy* not to give heed to Fables and endleſs Genealogies, which might miniſter Queſtions for witty Men to diſpute upon, but not edify in the Faith, nor promote Charity, which was the end of the Commandment[s]. He reflects upon ſome ſuch

[s] Ver. 19.

Men

Men, as having made a Shipwreck of the Faith. He assureth him, the Holy Spirit had expressly declared, [t] *That in the later Times some should depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils*, i. e. by the Seducement of the Devil they would again revive the Pagan Religion of the worshipping of *Dæmons*.

[v] Again, St. *Paul* reprehends and confutes another pernicious Doctrine, which had found a welcome Entertainment among Servants converted to the Faith, who by the Craft of false Teachers were easily led into a Persuasion, that the Christian Religion had dissolved the Bonds they before stood in to their Masters. For if their Masters were Infidels, then Christian Liberty was insisted upon, Christ having made them free from their Yoke; but if they were Believers, then Christian Brotherhood was claimed, for Christians are all Brethren in Christ; and in Consideration of this Spiritual Relation, they presumed themselves to be on the same Level with their Masters.

But to the first, St. *Paul* replies, that notwithstanding their Masters were yet unconverted, they were to render them all due Honour and Service; lest either by their haughty Carriage, or Disobedience, the Name of God, and the Doctrine of Christ, should be Blasphemed. And to the other, who had believing Masters, his Answer was, That they should not despise them because they are Brethren; but rather do them Ser-

[t] Chap. 4. [v] Chap. 6.

vice,

vice, because they are faithful and beloved Partakers of the Benefit: Not only because it was one Branch of Christian Duty, for Servants to be obedient to their Masters; but because their Masters, whose Tempers were softned by the Love which the Religion of Jesus does inspire, would treat them tenderly and kindly; and be glad of an Opportunity of being beneficial to them. And this is the Doctrine which is according to Godliness.

[x] *For if any Man teacheth otherwise, and consent not to wholsome Words, even the Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, he is proud, knowing nothing, but doting about Questions, and Strifes of Words, whereof cometh Envy, Strife, Railings, evil Surmisings, perverse Disputings of Men of Corrupt Minds, destitute of the Truth, supposing that Gain is Godliness; from such withdraw thy self.*

So dangerous a Thing it is for a Christian, more to busy himself about Contentious Disputes, than the Rules of an Holy Life; for a doting upon Questions may betray him into that Wrath and Envy, which shuts Men out of the Kingdom of Heaven; but it must be a continual Exercise of himself according to Godliness, that will carry him thither. So true also is it, that neither the Spiritual Relation of Brotherhood between Christians, has destroy'd the several Orders, Ranks, and Qualities of Men in Civil Societies; nor that Christian Liberty has taken away the Obligation

[x] Ver. 3, 4, 5.

which

which is upon Servants to be obedient to their Masters; and the Duty that is upon the People to be Subject to their Governors; this being part of the Doctrine which is according to Godliness.

But to come to a further Improvement of our Text, there are these five Propositions which seem very proper and natural to be insisted on from it, and which accordingly I shall make it my Business to treat of in this Discourse.

(1.) That Godliness is a fixt and certain Thing; not variable according to Places and Times, or the Humours of Men; but the Reasons of it are Eternal and Unchangeable.

(2.) That the Scope and End of the Doctrines of the Gospel, is to advance Godliness, and recommend the Practice of it to Mankind.

(3.) That it is an Argument both of the Truth and Excellency of the Christian Religion, that all the Doctrines thereof are conformable to Godliness.

(4.) That they who teach or perswade Men, they may be saved by their true Opinions, or sound Belief, tho' not accompanied with a Godly Life, do defeat the very Design of the Gospel, and obstruct that Influence it should have on the Mindsof Men.

(5.) That whatsoever Doctrines are not according to Godliness, are so far from being necessary, that they cannot be true.

(1.) That Godliness is a fixt and certain Thing; not variable according to Places and Times, or the Humours

Humours of Men. This is apparent both from the Text, and the Reason of the Thing. First of all, the Text plainly implies it; St. *Paul* requires every Man should give consent to the Doctrine which is according to Godliness. What can we gather from hence, but that according to him Godliness must be the Standard and Measure, by which Men are to Judge of Doctrines? If a Doctrine be according to Godliness, he is to assent to it; if not according to Godliness, he is to dissent from it.

All Men therefore must have one certain unvariable Notion of Godliness in their Minds; or else they can never know what Doctrines they are to embrace, and what to reject. But Secondly, this does more evidently follow from the Notion of Godliness it self; for Godliness is nothing else but a being like God, it is a Copying out in our Minds and Manners, all the Perfections of the Divine Nature, so far as we are capable.

Now if those Qualities and Perfections in God be Eternal and Unalterable, then certainly the Notion of Godliness in us must be so also. It is true, if we go to the Criticism of the Word, this Term of Godliness is sometimes used in a stricter Sense, and imports no more then the Worship of God properly so called; which consists in our having Just and Worthy Apprehensions of God, and in rendring to him that Love, Thanksgiving, Honour and Adoration which is due to the Great Governor of the World, and our best Benefactor.

But

But in the larger Senſe of the Word, and as it is here taken by the Apoſtle, Godlineſs is a Comprehenſion of all the Moral Virtues; and takes in not only Acts of Religion towards God, but thoſe of Righteouſneſs towards our Neighbour, and of Sobriety with reſpect to our Selves.

In a word, It is a walking ſuitably to that Nature, and that Reaſon which God has given us, and for God's ſake. Which Notion of Godlineſs being admitted, it cannot poſſibly be thought an Arbitrary Thing, but muſt be Eternal and Immutable; as the Nature of Mankind, or rather as God is, who contrived that Nature.

We may talk what we pleaſe of the Indifference of Good and Evil; but the more we think, the more we ſhall be convinced, that there is an Eternal Goodneſs and Evil in Things as they fall under a Moral Conſideration.

Now ſome Actions have an Agreeableneſs with God's Holy Nature, and ſome an utter Incongruity with it: And if his Holy Nature is always the ſame, Eternal and Unchangeable, then alſo will thoſe Things be Eternally good which have an Agreement with this Bleſſed Nature; and thoſe Eternally Evil which do vary from it; thus, as to Love and Honour God, are Acts moſt agreeable to his perfect Nature; ſo will it be Eternally the Duty of the Creature to pay them unto him; and it is a Repugnancy in Terms to ſuppoſe, God can command his Creatures to hate him; or to do the leaſt thing which is contrary to the Rectitude of his Nature.

Besides, there are such Eternal Respects and Relations between Things, that some Actions will be ever Good and some Evil. We cannot suppose a Benefactor, but we must acknowledge that Gratitude and Thanks are his Due. We cannot allow a Person to be Innocent, but we must grant too, that no Injury or Hurt ought to be done unto him.

How unreasonable then is that Opinion, which makes the Civil Law of the Magistrate the only Measure of Good and Evil? For should the Magistrate forbid me to put up Prayers to God, would therefore the Service of God be Evil? Or should he Command me to kill my Father, would therefore Parricide be lawful?

If so, then there are Actions antecedently good to the Laws of the Magistrate, and Duties not alterable by them: In performance of which doth the Godly Man exercise himself Day and Night.

They are (says *Justin Martyr*) [y] *very acceptable to God, who do those Things, which are in their own Nature Universally and Eternally Good.*

(2.) The Scope and End of the Doctrines of the Gospel, is to advance Godliness, and to recommend the Practice of it to Mankind; it being much truer of Christ's Doctrines, what was said of the *Lacedæmonian* Laws, [z] *That it is the Property of them all to inflame Mens Minds with the Love of Virtue, and to create a Contempt of emp-*

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[y] Οἱ τὰ καθόλου κ᾽ φύσει κ᾽ αἰώνια καλὰ ἐποίουν, εὐάρεστοί εἰσι τῷ Θεῷ, Justin. Mart. dial. cum Tryph. p. 263.

[z] Nic. Cragius *de Repub.* Lacedæm. p. 171.

ty

ty and sensual Pleasure. To this End, all the Precepts of our Lord, all his great Actions, and grievous Sufferings were directed. But for the further Illustration and Proof of this Point, give me leave to offer these Three Things to your Consideration.

(1.) That not any of the Discourses, or Sermons of our Saviour, were made upon Subjects purely Speculative. The Sermons he Preach'd were to teach Men to be Humble, Meek, Pure, and Peaceable; to bear reviling Language patiently, and willingly to submit to Persecution for Righteousness sake; to put Hypocrisy out of Countenance, and to reform such Notions in Religion as were Impediments to real Piety, and upheld Men in wicked Life. And in this Course he was carefully follow'd by his Apostles, and those who were joyned with them in planting his Religion.

Concerning the Original of the Soul, whether it be immediately created, or infused, or deriv'd from the Parents, and the manner of its Union with the Body; concerning the Orders, Ranks, and Numbers of the Angels, and how they converse and convey their Thoughts to each other; concerning the Bounds, Figure, and Capacity of Heaven, the Schoolmen have written great Volumes; but the Inspired Writers have treated very sparingly; because an Accurate Skill in these nice Speculations, and much Acquaintance with them, will not make us one jot the better Men; since we may have our Heads full of these curious Notions without advancing one Step nearer Heaven,

and being in the least degree more acceptable to God.

(2.) The Revelation God has made of himself in Scripture is, such as most conduceth to the Promotion of Godliness, and of his great Design of putting us upon the Attainment of these Qualifications which can only fit us for the Kingdom of Heaven, and are the necessary Terms of our Salvation; for there we constantly find God to be set forth, as Just and Righteous in all his Works, as Pure and Holy in all his Ways; and as the Rewarder only of them who love and fear him, and keep his Commandments.

Nay, God is there pleased to ascribe unto himself the Passions of Men, Love, Hatred, Anger, Revenge, Hope, Grief and Repentance, not that these Passions are properly in God, who is wholly free from the Imperfections, which cause them in us, but meerly in Condescension to the Weakness of our Nature, and to help the Slowness of our Understanding; to the End that what is there declared to be the Object of God's Love and Hatred, his Grief or Anger, might be the Object of ours likewise, and more strongly affect us. And as an Evidence of this, we may observe, that these Passions hardly ever are attributed to God in Scripture, but to encourage Virtue or discourage Vice. So true is it, that the several Descriptions the Bible giveth us of God, are accommodated to the Doctrine of Godliness, and do tend to the advancement of it.

Now as this seems to be the only Reason why God has made some Discovery of the Perfections of

of his bleſſed Nature unto us, that we ſhould profoundly reverence him, and ſincerely love him, and religiouſly conform our ſelves unto his Will; ſo if we neglect to anſwer the Ends of this glorious Manifeſtation, God will declare at the Day of Judgment, that he knows us not, as he has already declared we know not him; [a] *He that ſaith he hath known him, and keepeth not his Commandments, is a Liar, and the Truth is not in him.*

Upon this Argument, St. *Baſil* ſpeaks excellently, taking his Occaſion from thoſe Words of our Lord: *I know my Sheep and am known of mine.* [b] *What do you mean by knowing? Do you underſtand what God's Eſſence is? Or can you meaſure his Greatneſs? No, my Sheep know me, that is, they hear my Voice. See then by what means you may Arrive at the Knowledge of God; it is by hearing his Commands, and doing them when you have heard them. The Knowledge then of God conſiſts in the Obſervation of his Commandments, not in a curious prying into the Nature of his Eſſence, and the Things above the World; not in the Contemplations of Inviſible Beings. My Sheep know me, and I know Mine. It is enough for you to know you have a good Shepherd, who hath laid down his Life for the Sheep. Let this then be the Bounds of your Knowledge of God. But the Queſtions that concern the Immenſity of the Divine Nature, are dangerous to him who puts them; and can never be penetrated into by him who undertakes to anſwer them. The beſt Cure for ſuch is ſilence.*

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[a] St. *John* 1. c. 2. v. 4. [b] St. *Baſil.* hom. 26. p. 599.

So that Knowledge and Practice, how much soever they may differ in our Notions of them, are in Christian Religion but Two Terms importing the same Matter. And as they who keep not the Commandments, cannot in a Scripture Sense, without a Lie, pretend that they know God; so neither at the Day of Judgment will Christ know them, who lived in Disobedience to the great Laws of his Religion, and neglected the chief Instances of their Duty. Insomuch, that to those who *have Eaten and Drank in his Presence, and heard him Preach in their Streets*, and upon that Score only do claim a Knowledge of him, and an Interest in his Death and Sufferings, He will reply, *I tell ye, I know not whence you are; depart from me, all Ye Workers of Iniquity.* Wherefore that Man does but deceive himself, and will in the end certainly miscarry, who diligently searches after Knowledge, only that he may gratify a vain Curiosity, and qualify himself to become an able Disputant in Religion; for all our Knowledge will avail us nothing, unless it have an Influence upon our Practice, and prove serviceable to us in the Reformation of our Manners.

In this State then of Imperfection, and Tryal of our Obedience, we need to enquire no further after the Essence of God, and study the Mysteries of his incomprehensible Nature, than it may either serve to instruct us in such Instances and Cases as 'tis our Duty to imitate him in, and be as conformable to him as we can; or furnish us with Arguments that will give us Courage to break through the Difficulties and Opposition that we

may

may meet with in our Chriſtian Race, and miniſter Patience and Comfort to us under the bittereſt Perſecutions we ſhall ſuffer for the ſake of our Maſter, and becauſe we would not do violence to our Conſciences. Indeed in the Life that will follow this, we ſhall ſee God as he is, and all the Glories of the Divinity will lie open to our Eyes.

Then, in the Company of the whole Church Triumphant, of all the Saints and Angels, we ſhall ſtand round about the Throne, and for ever behold, ſearch into, admire, and adore the Infinite Wiſdom and Goodneſs and Power of God; and with the higheſt Tranſport of Love and Joy, we ſhall Bleſs and Praiſe and Magnify the Lamb, with whoſe Blood all our Defilements are waſh'd away, and our Robes made White; and by whoſe All-powerful Mediation we are admitted into the Glorious Preſence of God, and ſhall continue to all Eternity, as much as we are capable, to partake more and more of the Divine Perfections.

(3.) There is no fundamental Doctrine of Chriſtianity, but an Obligation naturally flows from it to ſome Inſtance or other of a good Life.

If the Doctrine be, that God is the Maker of Heaven and Earth, does not an Obligation from thence lye upon all his Creatures to Gratitude and Praiſe? If the Doctrine be, that God is the great Sovereign of the World; does not a Duty plainly follow, that we his Subjects are to govern our ſelves by his Laws? Does not the Doctrine of his Infinite Goodneſs make it our Duty to love him and imitate him; and that of his irreſiſtible Power, to dread the giving him the leaſt Offence,

and to submit our selves to his Pleasure? Does not the Doctrine, that Truth is one of his Essential Attributes, make it our Duty to believe him, and to depend upon his Promises? Does not the Doctrine of his unsearchable Wisdom oblige us to give up our Wills unto his, and to leave the Events of Things to his wise Disposal? Does not the Doctrine of his Omnipresence, his All-seeing Eye, engage us to have a constant and awful regard of him, and to walk circumspectly in all our Paths?

The Doctrine of God's Providence being concerned not only in our most weighty Affairs, but also extending even to those small Things of which we our selves take no Thought, what powerful Motives does it afford us against Dejection, Pensiveneness of Mind, and immoderate Cares? The Doctrine of all Things working together for the Good of the faithful Servants of God, what a mighty Obligation does it lay upon us to be contented and easy in our present Condition, how much soever it may be beset with Adversities and Afflictions; and to take no indirect Course, to use no unlawful Method or Means to get out of it? The Doctrine of God's only having such a Power over our Souls that he can destroy them, how plainly does it imply, that we are to dread God more than Man, and to disobey Man rather than God? The Doctrine of the Necessity of the Sufferings and Passion of Christ, does it not make it our indispensable Duty to mortify the Flesh and to crucify the Lusts thereof, and to prepare our selves [c] *rather to suffer Affliction with the People*

[c] Heb. 11. 25.

of

of God, than to enjoy the Pleaſures of Sin for a Seaſon? And ſhould not the Doctrine of his Reſurrection and Aſcenſion carry our Thoughts and great Deſigns into the other World, and fix our Hearts and all our Affections upon the Treaſure which is in Heaven? In a word, Does not the Doctrine of a Day of Judgment, in which Sentence ſhall paſs upon all Men for every Thought, Word, and Deed, oblige us, if we have the leaſt Love of our ſelves, and deſire of our own Eternal Welfare, to put our Accounts in exact Order, and to break off our Sins by a timely and ſincere Repentance?

And this was the Method generally of the Apoſtles; when they have delivered a Doctrine, they preſently draw an Inference from it, which is in the Nature of a Precept; and where they do not expreſs the Precept, it is ever imply'd, and eaſy thence to be concluded. [d] *Seeing all theſe things ſhall be diſſolved, what manner of Perſons ought ye to be, in all Holy Converſation and Godlineſs?* i. e. if ye believe this Chriſtian Doctrine of the Diſſolution of the World, your Lives muſt come up to your Principle, and your Faith be render'd effectual by the Holineſs of your Converſation; [e] *Every Man that hath this Hope in him, purifyeth himſelf even as he is pure.* Do you hope to ſee God? It unqueſtionably follows, that you are to endeavour to be like him by imitating his Purity. [f] *If ye then be riſen with Chriſt, ſeek thoſe things which are above:* i. e. If

[d] 2 *Pet.* 3. 4. [e] 1 *John* 3. 3. [f] *Col.* 3. 1.

ye

ye believe Christ's Resurrection, and as Believers of it have been Baptized into a Profession of the Christian Faith, then it becomes you to mind those Things which will procure your own Resurrection likewise. [g] *As ye therefore have receiv'd Jesus Christ the Lord, so walk ye in him.* If ye have receiv'd the Doctrine of Jesus Christ, let not your Behaviour carry any thing in it unsuitable to his Holy Doctrine, but be ye mindful to govern your selves by the Practical Rules therein contain'd.

But against the Point I am now upon, some will be apt to object, that one great Doctrine of our Religion, the Mystery of the Holy Trinity, does not seem at all to concern a good Life: Now tho' it may so seem to them who slightly examine things, yet those who shall be at the pains more exactly to consider this Doctrine, will be otherwise persuaded. For when we consider, God so loved the World as to send his only begotten Son, to save all them from perishing who shall believe on him, does not this lay the highest Obligation upon us which is possible, to make all the Returns of Praise, and Love, and Gratitude and Obedience?

When we consider there was that Aversion in the Divine Nature to Sin, that God would not pardon it before ample Satisfaction was made at the Cost of the Blood and Life of his own Son, can there be any Argument in the World more effectual to deter a Man from Sin, and, if he have any Ingenuity, to make him abhor the Thoughts of

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[g] *Col.* 2. v. 6.

it?

it? When we conſider that this very ſame Son of God, who was the Brightneſs of his Father's Glory, and expreſs Image of his Perſon, is now our High Prieſt, and has entered the Holy of Holies, and does daily offer up our Prayers to God, and conſtantly there intercede with him on our Behalf; will not this be apt to create in us a mighty Confidence to addreſs our ſelves to the Throne of Heaven in all our Wants, and ſtrong Hopes that God will never forſake us in Diſtreſs?

When we conſider the Holy Spirit has conſecrated our Bodies, and made them the Temples wherein he will vouchſafe to dwell, [h] (which is the peculiar Privilege and Mercy of the Goſpel) is there not a deep Engagement thereby laid upon us to prepare theſe Bodies for his Reception, by keeping them pure from Intemperance and filthy Luſts, for fear we grieve this Holy Gueſt, and cauſe him to deſert ſuch unclean Habitations, and vex him that he turn to be our Enemy?

And ſo I hope the Senſe of the Second Point is cleared, and the Truth of it eſtabliſhed, that it is the Deſign of the Doctrines of the Goſpel to advance Godlineſs, and that there is an Aptneſs, and direct Tendency in them all to enforce the Practice of it upon Chriſtians. This Notion the Ancients had of Chriſtian Religion, when they *ſtiled* it an [i] *Inſtitution according to Godlineſs*, and *an Inſtitution that comprehends all Virtue*; and ac-

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[h] *Vid.* Rupertum de Glorificatione Trinitat. Lib. 1. c. 11.

[i] Κατ' εὐσέβειαν πολιτείαν, πανάρετον πολιτείαν. Euſeb. Demon. Evang. *P.* 12. & 24.

cordingly,

cordingly, the firſt Chriſtians (as *Minut. Felix* obſerves) [k] *were diſtinguiſh'd from other Men, not by any Thing peculiar in their Habit and Dreſs; but by their Innocence and Modeſty.* [l] *There was no other Mark of a new Convert, but his having forſaken his old Vices.*

(3.) It is an Argument both of the Truth and Excellency of the Chriſtian Religion, that the Doctrines of it are according to Godlineſs. Godlineſs (as we have ſhewn) is the Sum of the Duties of Natural Religion. And what Duty is there in Natural Religion, but in the Code of the Royal Chriſtian Law it is more clearly propounded, more fully explained, more ſtrongly confirm'd?

Now what greater Argument is there for the Truth of the Doctrines of any Religion, than their Agreeableneſs to the common Sentiments of Mankind? Or what more manifeſt Proof of the Excellency of the Precepts of it, than their Harmony with the Laws of Nature? For the moſt material Objections againſt any Inſtituted Religion, are either that its Principles are contradictory to clear Reaſon, or its Duties repugnant to Natural Laws. Since thoſe Principles cannot be true which contradict right Reaſon, nor thoſe Precepts good which are repugnant to the Laws of Nature.

For if we cannot be certain of the Truth of thoſe Things, for which there is plain and mani-

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[k] Non tam notaculo Corporis, quam modeſtiæ & innocentiæ ſigno. *Min. Felix.*

[l] Nec aliunde noſcibiles, quam de emendatione vitiorum priſtinorum. *Tertul. ad Scapulam.* c. 2.

feſt

feſt Reaſon, we cannot be certain of the Truth of any Thing; and it muſt be granted, that Natural Religion is the Foundation upon which all revealed Religion does ſtand; becauſe from Natural Light is fetcht the Proof of the Exiſtence of God, which revealed Religion does always ſuppoſe.

Now there is nothing commanded in our Religion but what becomes the Perfections of the Divine Nature, and agrees with thoſe Eternal Laws which flow from it. There is nothing required of us but what ſuits with the Native Principles of our own Souls and our trueſt Intereſt. There is nothing propounded in our Religion, as a Point of Faith, but we have ſufficient Reaſon to believe it; there is nothing exacted as a Duty, but we have exceeding good Motives to do it. We may find the great Duties of our Religion all writ upon our own Nature. And it was well ſaid by *Trithemius* in his Anſwer to *Maximilian* the Emperor: [m] *That of all the Sects and Religions in the World, none approach'd ſo near to the Laws of Nature, nor were ſo conformable to them, as the Chriſtian Religion.*

Neither is there any thing that will contribute ſo much towards the Accompliſhment of our Natural Capacities, as a Life conformable to the Laws of our Religion; ſince as God deſigned Religion to advance our Nature, and make us more nearly reſemble him; ſo Prophaneneſs and Irreligion ſet

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[m] Etſi Chriſtiana Religio inter omnium Mortalium ſectas naturæ legibus vicinior, & magis conformis habeatur & proxima, *&c.* Joan. Trithem. Præfat. lib. Octo quæſtion.

God

God and us at the greateſt conceivable Diſtance, and turn Man, upon whom the Divine Image was ſtampt, into the Shape of the Devil, or of the Beaſts that periſh.

Thus, ſhould you ſuppoſe the contrary of every Chriſtian Law Enacted, that inſtead of forgiving Enemies, reconciling our ſelves to our Adverſaries, and ſhewing Mercy to the Diſtreſſed, we ſhould be commanded to revenge every little Injury unto Death, to be implacably malicious where we have had a Quarrel, and cruel even to Extremity with the Poor and Unfortunate; would not Mankind be chang'd into a Race of Wolves and Tygers, ſhall I ſay, or become a new Order of Devils incarnate?

And ſuppoſe alſo that we were enjoyned to be falſe to our Words, unjuſt in our Dealing, treacherous to our Truſt, would not all Civil Societies be diſſolv'd; all Commerce deſtroy'd? And the World become a great Den of Thieves and Robbers? If it was required of us to Eat always to Gluttony and to Drink to Exceſs, would the Effect of our Obedience be any other than the ſpoiling our Health, the beſotting our Rational Faculties, and the transforming the Children of Men into a Herd of Swine?

So little reaſon have we to complain of the Commandments of God as either difficult or grievous, when it is evident, that were we to receive Laws, in the Matter and all the Circumſtances of them, contrary to thoſe with which God now governs the World, we ſhould cry out of our Duty

Duty as intolerable, and ſink under our Burdens as not being able to bear them.

And ſo much cauſe is there to bleſs God for ruling the World by Righteous Laws, and having given us a Religion, which (our own Faculties being Judges, and we truſt and rely upon in all other Caſes) is moſt reaſonable and excellent; as being perfective of our Nature, and Worthy of the Wiſdom of God who contrived it; as being framed with great Condeſcenſion to the Infirmities of Man, and carrying a plain Conformity in it to the Attributes of God.

(4.) That they who Teach and Perſwade Men they may be Saved by their True Opinions or Sound Belief, tho' not Accompanied with a Godly Life, do defeat the very Deſign of the Goſpel, and Obſtruct that Influence it ſhould have on the Minds of Men.

Chriſtianity is a Covenant, wherein as God has obliged himſelf to beſtow Rewards, ſo he has bound Man too, to yield Obedience. How abſurd then is their Opinion, who think a Covenant does not bind on both Sides? How hurtful is their Miſtake, who teach Chriſtians there is no Service required on their Part in this New Covenant? What Ground or Colour could there be to think the Religion Inſtituted by Jeſus, ſhould conſiſt in the Belief only of a Set of Propoſitions, without intermedling in the Affairs of Life, and the Government of our Will and Affections, when all his Sermons were ſo many Lectures upon Virtue, and at the Laſt Day he will judge us by our Works? When he has Eſtabliſh'd ſo many Rules

for

for the ordering of our Thoughts, Words, and Actions in every Condition; and required a sincere, though not a perfect Observance of them all. We are Commanded *to watch and pray, to fight the good fight of Faith, to strive that we may enter in at the strait Gate, to work out our own Salvation with fear and trembling, to run that we may obtain, and to take the Kingdom of Heaven by Violence.*

These Phrases contain a Description of the Duties of a Christian, and the Degrees wherein they are required of him. They shew he is to work as well as believe, and that what he does must be with all his Might, and with as much Perfection as he can. His Life must be Productive of much, and the best Fruits; the Nature of his Christian Employment does make it necessary, that he pursue it with great Intention of Mind and Earnestness of Will, and that he put to all his Strength. The Christian's Duty is represented under the Metaphor of a Race, to convince him that he must strip and free himself of whatever does clog or burthen him, and use his utmost Speed, and not slacken his Pace till he has obtained, that is, till he comes to the end of the Race and his Life. His Duty also is express'd by a Narrow Way, and Strait Gate, to shew that his Calling is attended with great Difficulties, and that they are only to be broke through by zealous Contention. He that will enter must strive. The Reward indeed which is proposed to Christians is very tempting, and of most inestimable Value; it is a Kingdom; but he that sets himself to rest, and folds his

Hands

Hands ſhall never be the better for it; for that Kingdom ſhall only be taken and poſſeſs'd by them who violently invade it.

Nothing can be perform'd without God's Aſſiſtance, who works in Men to will and to do; but then it is only in thoſe who concur with him, and do work out their own Salvation with Care and Concernment, with Fear and Trembling. Chriſt has purchaſed for us a Liberty, as to Places and Times, as to the Choice and Difference of Meats; but not a Liberty to omit our Duty, or do the leaſt Sin; he has freed our Shoulders from the Burden of *Moſes*'s Law, but not diſcharged our Obligation to any one Moral Virtue, or Law of Nature. The Faith that will carry a Man to Heaven, muſt be a Faith that worketh by Love; and Love is the keeping the Commandments.

So the Holy Scripture declares, ſo the Primitive Fathers taught.

St. *Ignatius* makes Faith and Love the whole Duty of a Chriſtian; [n] *Faith the beginning, Love the end*; [o] *Faith the guide, Love the way*: And he hardly ever recommends the one, but in the Company of the other. [p] *Faith precedes, Fear builds, Love makes perfect.*

(5.) That whatſoever Doctrines are not according to Godlineſs, are ſo far from being neceſſary,

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n Ἐὰν ἔχητε τὴν πίστιν, καὶ τὴν ἀγάπην, ἥτις ἐστὶν ἀρχὴ ζωῆς καὶ τέλος. Ignat. Ep. *ad* Epheſ.

o Ἡ δὲ πίστις ὑμῶν ἀναγωγεύς ὑμῶν, ἡ δὲ ἀγάπη ὁδός, *ibid.*

p Προηγεῖται μὲν πίστις, φόβος δὲ οἰκοδομεῖ, τελειοῖ δὲ ἡ ἀγάπη. Clem. Alex. Strom. *lib.* 2. *p.* 384.

Credam, diligam Deum & proximum; mihi cætera non ſunt neceſſaria. *Tertul. de jejun. c.* 2.

that they cannot be true. For if it be the Scope and End of the Goſpel to advance Godlineſs; and that it is an Argument both of the Credibility and Excellency of it, that it does ſo, as I have before prov'd, then it plainly follows, if we ſuppoſe the Doctrine of the Goſpel to be a True Doctrine, that all ſuch Opinions as are either contrary to Godlineſs, or do diſſerve the Intereſts of it, can neither be neceſſary Doctrines, nor true ones.

Seeing then the Truth of this Propoſition is evident from the foregoing Diſcourſe; I ſhall only now make it my Buſineſs, briefly to reflect on ſome of the many ill Opinions, which tho' they have been taught for Sound and Orthodox; yet, upon Examination, will appear not to be according to Godlineſs.

(1.) The firſt I take notice of is that, of God's being the Author of Sin,[q] which has been expreſly

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q *That God is the Author, not of thoſe Actions alone, in and with which Sin is, but of the very Pravity, Ataxie, Anomie, Irregularity, and Sinfulneſs it ſelf, which is in them; yea, that God hath more hand in mens ſinfulneſs than they themſelves.* Archer's Comfort for Believers, *p.* 36, 37. vid. Dr. *Pierce*'s Preface to his Diſcourſe of the Nature of Sin.

Neither do I ſee how Dr. Twiſs *can be excuſed from this Imputation: His Words are theſe.* Fatemur Deum non modo ipſius operis *Peccaminoſi*; ſed Intentionis *malæ* Authorem eſſe, *&c. Twiſs Vindic. Gratiæ*, p. 36. Quæcunq; Deus Præſcit fore, illa voluit & decrevit; at Peccatum Præſcit fore, ergo Peccatum voluit & decrevit. *Joan. Maccovii Colleg. de Prædeſtin. p.* 16.

Et certè hoc ſummos Theologos quoſdam, præcipue *Piſcatorem* & *Twiſſum* eò adduxit, ut Naturam permiſſionis Dei conſiderantes, non ſolùm Deum *peccatum velle* ſtatuerint, verùm etiam aliqui eorum *durioribus Phraſibus* quoad Communem Opinionem, *veriſſimis* tamen uſi ſint: nimirum Deum *Peccato indigere*, ſive *opus habere* ex hypotheſi decreti illuſtrationis Gloriæ & Manifeſtationis Miſericordiæ & juſtitiæ ſuæ, *&c. Joan. Szydlovii* Vindic. quæſtion. p. 128.

main-

maintained by ſome Men. Now it is not poſſible that Opinion ſhould be true, which is inconſiſtent with the Reaſon of Mankind, or manifeſtly repugnant to the Attributes of God; for all Controverſies in Religion muſt be decided by Reaſon, either from the Principles of Natural Religion, or Divine Revelation; and from the Principles of Natural Religion it is evident, that there can be nothing in a Religion which comes from God, that is repugnant to his Eſſential Attributes, that is, to himſelf.

Now that God ſhould be the Author of Sin, that is, the Author of what does offend and diſhonour him, is very abſurd and unreaſonable; that he ſhould be Author of that which he has ſo often and ſolemnly declared, he does abhor and deteſt, thwarts the Attribute of his Truth; and that he ſhould be the efficient Cauſe of all the Wickedneſs which is done, and he will ſo ſeverely puniſh, is a groſs Repugnancy, not only to his Infinite Goodneſs, but his Juſtice it ſelf. Such Opinions as theſe deprive God of the Holineſs eſſential to his Nature; and [r] which even by the *Gentiles* unaſſiſted with the Light of the Goſpel, in their *Prayers* and *Devotions* was *conſtantly aſcribed to him.*

(2.) The Doctrine of irreſpective Decrees cannot be according to Godlineſs, becauſe it takes away the ground of all the Motives to a Godly Life. For if a Man be included within the De-

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r In Precationibus *DI* plerumque ſancti appellati. *P. Merulæ Comment.* in Ennii Fragment. p. 106. *Briſſonii* formul. lib. 1. p. 44.

cree of Election, the greatest Sins will not damn him; and if he be left out of it, the most Holy Life cannot put him in a capacity of Salvation.

Again, if God has decreed to save or reprobate Men, without regard had to either their Good or Evil Lives, then they will be saved or lost without any respect had of either; for what God has decreed, that certainly will come to pass; but to say that Men shall have Sentence pass'd upon them to go either to Heaven or Hell, without any consideration of their Faith and Obedience on one hand, or their Infidelity and Impenitence on the other, is to make a Day of Judgment unnecessary, and repugnant to that Justice according to which God has declared he will then proceed: *We must all appear before the Judgment Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad*, 2 Cor. 5. 10.

(3.) Among these ill Opinions we may rank that of the Popish Casuists, who teach that the [s] *Precept of loving God*, is in it self *only obligatory* at the very *Point of Death*, altho' we be always under the Protection of God's unwearied Providence, and do, every Moment that we breathe, receive Good at his Hand; tho' there is no Day of our Lives but we offend, and stand in fresh need of his Mercy; yet these licentious Casuists, to say no worse of 'em, are of Opinion, that it is a

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s Et illam amplectuntur non ignobiles Magistri atq; Doctores, quando Defendunt, Præceptum Charitatis, per se, tantum obligare in Articulo mortis. *Amadæi Guimenii Opuscul.* p. 119.

[t] *sufficient*

[c] *sufficient* return of Gratitude to God, for the infinite and unspeakable Acts of his Love to us, if in the *end of our Lives* we express one Act of *Love* towards him. But there needs no other Confutation in this Auditory, of an Opinion so impious, and directly contrary to the first and greatest Commandment of the Evangelical Law, than the bare Rehearsal of it.

(4.) Another Doctrine to be reflected upon, is that which teaches and directs us to the use of such Means, for the promotion of Christian Religion, as are destructive of the Ends of it. The End of Christian Religion is, to make Men sincere in what they profess, true to their Word, and upright in their Dealings; and therefore they who by Lying and Perjury, Equivocation and Reserves, endeavour to propagate the Religion of our Blessed Saviour, do by the Means they use, subvert the End they pretend to serve. The Design of Christian Religion is, to teach Men Peace and Subjection to all lawful Authority; therefore they who would instil Principles of Sedition and Rebellion, in order to the Work of Reformation, do defile and corrupt that pure Religion which they make such a shew of reforming.

The End of Christian Religion is to render Men harmless, kind and charitable one to another; therefore they who condemn Men's Bodies to the Stake and Fire, in order to refine their

[c] Putat *Vasques* sufficere, si diligamus *Deum* in fine vitæ. *Escobar. Theol. Moral.* p. 63.

Minds, and cut their Throats, to save their Souls, instead of doing service to the Institution of Christ, they bring the utmost Slander and Disgrace upon it, that possibly they can. No, we must not do Evil that Good may come of it, we may not make use of unlawful Means to bring about an honest End. God in no Case will allow it; neither can true Religion ever be reduced to such Extremity, as to stand in need of it.

But the Time not allowing that I should further pursue this Point, or take any more of the Doctrines into consideration, which are not according to Godliness; I shall beg leave to conclude the whole Discourse, with some Application of it to our selves, and the unhappy Times into which we are fallen; Times wherein so many Errors in Faith, so many Vices in Practice, have prevailed, contrary to the Doctrine of Godliness.

And what Guide can we take; what Method may we use, to rectify our Judgments, and recover our Virtue; to remove our present Evils, and to avert the Calamities we all fear? It will be in vain to search for the Causes, or the Cures of our Miseries in the Politicks, or among the Stars; when they are, in great Part, lodged within our own Breasts, and there to be found.

Nations and Kingdoms have their Growths and Declensions, their Rise and their Periods, as well as particular Persons; but with this Difference, that they never waste and decline before the Temperance, and the Modesty, and the Innocence, and the Honesty of their Inhabitants have first so done.

When

When an universal Corruption has over-spread the Manners of a Nation, then the Disease will come to a dangerous *Crisis*; its Condition will be desperate, and such as all Wise and Good Men must deplore: Not only the Reputation, Fame, and Glory thereof will be much obscur'd, but the very Life and Being of it will be highly endanger'd.

When a long Custom of sinning has taken from Men the very Sense of their Guilt; and they are so deeply enslaved to their Lusts, as to be in Love with the Fetters that confine them; when the Distemper has prevailed so much upon the Vital Parts, that no Desire longer remains in the Patient of recovering, then all Hopes will be past, unless a speedy Remedy can be apply'd.

And this Remedy every Man, by the Grace of God, has in his own Power, which is, by Repentance to turn from the Evil of his Ways; and without all further delay to make haste to keep God's Commandments: This is the only Course whereby he may save himself; and do as much as in him lies to preserve his Country.

For it is neither Force of Arms, nor a Multitude of Laws, that without a thorough Reformation in the Lives of Men, can recover a sick and languishing Kingdom.

Now if every one would be as zealously concern'd, and as really painful and laborious, to approve himself to God, by a conscientious Performance of all the unquestionable Conditions, which are required to make a Man a true Christian, as he is to recommend himself to his own Party; there

would ſoon be leſs Faction and Turbulency, and more Love and Religion among us: And we ſhould not thus be divided and ſubdivided into ſuch a Number of little Sects, who ought all to be cloſely united in one Body, for the Defence of our Reform'd Religion againſt the common Enemy.

If inſtead of being ſo apt to cenſure or miſrepreſent the Deſigns and Actions of our Governors, which we ſeldom fully know, and often quite miſtake, and by which Means their Hearts are hardned againſt, and their Affections eſtranged from the People; and the juſt Reverence which the People owe them loſt, or abated; and ſo the Management of Publick Affairs render'd in a manner unpracticable; every Man would do his part to promote Peace and Virtue, and the cheriſhing a good Underſtanding among us; What a Turn would this make in the Condition of Things? What a viſible ſtop would this put to our growing Fears and Jealouſies? And our Ears would no more be grated with terrifying Stories and Complaints, after Men were once earneſtly buſy in procuring the Publick Good and Quiet.

If inſtead of inventing Names to diſtinguiſh, and beſpatter Men; and then ſpightfully faſtning them one upon another; if inſtead of narrowly prying into the Faults of others, and the ſeeing them all double, or repreſenting them as great again as they are; it being too common to charge the Things done ignorantly upon Men, as their wilful Crimes; to interpret their meer Miſtakes

for

for Acts of Malice; and to add ſomething of our own to every bad Report of 'em.

If inſtead of raking in every Kennel to find proper Materials to blacken and vilfy each other, by which Means an Infinite Scandal is caſt upon that pure and peaceable Religion we profeſs, and the powerful Efficacy of its Doctrines hindred, not only among our ſelves, but among Infidels (as has been [v] often ſadly complained of, by thoſe who have endeavoured their Converſion) we would all take a true and faithful Survey of our own Condition; and heartily beg the Pardon of God and our Neighbour, for all the Injuries we ſhall find we have done to both: and alſo humbly implore God's Grace, and joyn to it our earneſt Endeavours, that in the time to come, our Faith may be ſound, and our Manners pure: Theſe Changes would prove the beſt *Expedients* to recal that Tranquillity and Peace, all that Love and Reſpect, all that good Will, and mutual Truſt and Confidence, which at any time heretofore our proſperous Nation has been bleſt withal; and I am ſure no others without theſe can.

How often has God in a Fatherly Way admoniſh'd us, that he might not ſmite us? How often has he given us ſome ſlight Wounds, to the

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[v] Verum nihil plane majori eſt impedimento, quam noſtratium Chriſtianorum (quos Ethnicis prælucere ad omnem juſtitiam ac caſtitatem oportuerat) tanto Nomini ac Profeſſioni minimè conſentanea quotidianæ vitæ documenta: neq; enim tantum ſpectata Paucorum inhocentia & virtus adſtruit Evangelio fidem; quantum inſignis multorum, & notiſſimi ferè cujuſque avaritia & improbitas adimit. *P. Maffei* Hiſt. Indic. lib. 6. p. 276.

end

end we might avoid the fatal Strokes of his Justice? How often has he laid his gentle Chastisements upon us, that we might take care to escape being buried under the Ruins, which his terrible Judgments are wont to bring upon a Kingdom?

And shall none of the various Methods God has used, work a Change and real Amendment in us? Shall the mighty Things he has done for us, and the tender Care he has ever had of us, be all in vain?

If neither his Clemency will invite us to consider, nor his Severity awaken us out of our ungrounded Security, it must prove fatal to us. May then the threatning Dangers affright and perswade us; may the Multitude of the Divine Mercies allure us; may the secret Motions of the Holy Spirit excite us, to seek the Lord while he may be found, before the acceptable time pass away; and his injured and long abused Patience change into implacable Fury.

May that Zeal we bear for the best Religion, and a Church purely Reform'd, and of all others coming nearest to the Primitive Pattern, which so extreamly suffers by so general a Decay of Piety, and the Increase of Schisms, and Parties, and Factions: May the Love we bear to our Country, whose Overthrow is threatned by the Wickedness of its Inhabitants; may the Care of our own Souls, which will everlastingly perish, if we do not every one truly Repent, prevail upon us to return unto God, and our Duty.

In

In a word, may all theſe Conſiderations together prevail upon us, forthwith to take up firm and ſteady Reſolutions to conform our own Wills, in all Things, unto the Divine Will, to govern our Thoughts and Deeds by the Laws and Example of our Bleſſed Saviour; to ſubdue every Luſt and unruly Paſſion, and to make us ſtrictly purpoſe never again to do any thing to the diſhonour of the great God that made us, tho' in the ſmalleſt Inſtance; and where we are ſtrongly tempted to it by the Greatneſs either of the Profit or Danger.

SERMON II.

Preach'd before the

Lord-Mayor, &c.

January the 27th, 168¾.

To the Right Honourable

Sir *HENRY TULSE*, Lord-Mayor;

AND THE

Court of ALDERMEN of the City of *London*.

My LORD,

I Publiſh this Diſcourſe in compliance with your Lordſhip's Commands, and not without ſome Hopes it may be of uſe, not only to bring Men to a patient ſubmiſſion to the Will of God, under the manifold Troubles and Afflictions of this Life, but likewiſe to compoſe their Minds to all due Subjection and Obedience to the Civil Authority: In which, under his Sacred Majeſty, ſince your Lordſhip has ſo great and difficult a Part; that you may manage it, as hitherto you have done, with Advantage to the Publick, and Honour to your ſelf, is the hearty Prayer of,

My LORD,

Your Lordſhip's
moſt Faithfull
and Humble Servant,

JOHN MOORE.

SERMON II.

HEB. X. 36.

For ye have need of Patience, that after ye have done the will of God, ye might receive the reward.

OUR Lord made a private Entry into the World, without Pomp, or Force, neither attended with a numerous and ſplendid Train, or at the Head of a great Army: And although the Deſign of his coming was, to erect a Kingdom, and to bring Men of all Ranks and Conditions into ſubjection to it, yet he uſed neither Worldly Policy, nor Arms to accompliſh it. For as his Kingdom was of a different Nature from all thoſe which had been before it, ſo he took a quite contrary Method to form and ſupport it. He was ſo far from enſlaving the Perſons of Men, and ſpilling their Blood to increaſe his own Glory, and from putting the Countries about him under a Contribution to carry on his Wars, and uphold the Majeſty of his Court

Court, that he did condeſcend to make his firſt Appearance in a Stable, and to take upon himſelf the form of a Servant.

The Dominion he intended, was to be over the Mind, upon which outward Force can take no Place; and to tranſplant the Deſires and Affections of the Soul from this lower World, to the Glories and Pleaſures of Heaven; for the effecting whereof, Grandeur, Riches, and Power, are ſo far from being neceſſary Means, that they often prove moſt fatal Impediments. And accordingly *Chriſt*, without a Fund of Treaſure, without Soldiers, or the Help of any Earthly Intereſt, gave Laws to the World; aud diſpoſed Men to be ſubject to them by the Authority of his Divine Miracles, and the convincing Efficacy of his Sermons and Holy Life: And his Diſciples Preach'd his Doctrines, made them ſpread and be received, by the Power only of plain Perſuaſion, by ſetting an Example according to the Rules they had taught, and bearing Teſtimony to the Truth of their Doctrine by patiently ſuffering Perſecution for it.

To tax the World, and draw the Sword, were things ſo foreign to his Purpoſe, ſo utterly repugnant to the great End of his Coming, the Redemption of Mankind from the Power and Guilt of Sin, that on the contrary he has declared it is a Matter in it ſelf, *eaſier for a Camel to paſs through the eye of a needle, than for a Rich Man to enter into the Kingdom of God*; and *that they that take the ſword, ſhall periſh with the ſword*.

Mat. 19. 24.

Mat. 26. 52.

Where-

Whereupon moſt remarkable was the Patience of the firſt Chriſtians under their Sufferings; and their Peace of Mind and Joy, and ready Submiſſion to the Divine Will in the bittereſt Tryals, was ſo beyond Example, that as nothing did more *abate the rage of their perſecutors* [a] *than their chearfulneſs under perſecution*, ſo they added more to the Church by dying for the Cauſe of *Chriſt*, than they had done before by preaching it up.

Indeed our Saviour was the firſt that did effectually recommend this Paſſive Virtue to the World, and furniſh'd Men with ſuch true Arguments to bear the Croſs, as made the moſt afflicted State not only ſupportable, but to be preferr'd before all the Happineſs of this Life. It is true, the Philoſophers had deeply conſider'd the Cauſes of human Miſery, and apply'd themſelves with all ſtudy and diligence to find remedies for it. But they wanted ſound Principles to build their Diſcourſes upon, made to compoſe the Diſorders of the Mind, and ſo their Rules for the Government of the Calamitous became liable to infinite and unanſwerable Exceptions; and all their Receipts, though adorned with Eloquence, and the Countenance of Philoſophy, prov'd dry and comfortleſs to Men in Pain and Trouble: [b] None ſinking

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[a] Οὐδὲν γὰρ ἕτω νικᾷ τὸν διώκοντα, ὡς ἀοδυμία τὸ πάσχον. Greg. Naz. *T.* 1. *Orat.* 23. *p.* 410.

[b] *Marcus Tullius* multa quidem præclarè, & egregiè de patientia, & contemtu adverſæ fortunæ diſputare noverat; exilium tamen ſuum ubique diutiſſimè deplorat, & ſui temporis calamitate lamentandâ mollis, & propemodum effæminatus apparet. *J. Pieri* de infelic. Literat. *lib.* 2. *p.* 99.

more under their Burthen, or making more effeminate Complaints of the weight of it, than ſome of theſe Philoſophers, who had writ the wiſeſt Maxims about Patience and the Contempt of adverſe Fortune.

And that which chiefly render'd them unfit for ſo great an Undertaking was, their falſe Notions of God, and their ignorance of another Life, which ſometimes they ſeem'd to believe, and ſometimes they deny'd; and when they were on the affirming ſide, if we obſerve with what weak and unſatisfactory Arguments they endeavour to prove and maintain the Point, there will be reaſon to conclude, that their Doubts and Darkneſs as to theſe things would have continued to this Day, had not our Lord brought Life and Immortality to light by the Goſpel.

For as it is not to be conceiv'd, that a Man ſhould bring himſelf to be quiet and eaſy under an evil that preſſes hard upon him, unleſs it be in hopes by his patience to get rid of it, or to mend his Condition: So it is manifeſt that they, who believe little or nothing themſelves of a future State, cannot be ſtored with true Arguments to prevail upon a Man to be patient under a Sequeſtration from the Happineſs and Pleaſures of this Life. For where will they find juſt Motives to reduce him to a compoſed Mind, who by a Fire or a Storm has his Eſtate ſwept away, or by a malicious Story his Reputation blaſted, or by the acute Pains of a Diſeaſe his Body weakned beyond hopes of recovery, if neither they nor he are poſſeſs'd with a Perſuaſion, that, being gone off this

this ſtage, they ſhall live again, and receive the Recompence of their Vertue? And with what Conſcience could the Philoſophers upbraid and reproach Men in Diſtreſs for their Grief and Complaints, Paſſions moſt natural to their Condition, when all they could offer to comfort them fell ſhort of an Equivalent to their preſent Loſſes and Misfortunes?

He then only can be allow'd to be the true Phyſician for the Mind, who is able to aſſure his Patients, that even the Malice of thoſe who torment their Bodies, ſhall never have power to reach and harm their Souls; and that for their Sufferings in this World they ſhall receive an Hundredfold in the next. And as *Chriſt* alone is the Author of thoſe Means which will uphold the Spirit in the moſt ſorrowful Condition, ſo he did likewiſe foreſee there ſhould be no Men expoſed to ſeverer Trials than the Profeſſors of his Religion; which is the reaſon he exhorts his Diſciples to *poſſeſs their Souls in patience*, and that the Apoſtles do admoniſh their new Converts of the *need they have of patience, that after they have done the will of God they might receive the reward.*

In managing of this Argument, I ſhall uſe the following Method.

I. Explain the nature of Patience, and ſet down the chief Inſtances wherein it is to be exerciſed.

II. Propoſe the Means by which it is to be obtained.

III. Repreſent the neceſſity of it, and ſhew that it is a fundamental Vertue to the Chriſtian Life.

IV. Prove that no Religion or Philoſophy furniſhes Men with ſuch true and powerful Motives to Patience, as Chriſtianity does.

I. I am to explain the nature of Patience. By Patience, in the moſt comprehenſive ſenſe of it, we are to underſtand that Chriſtian Vertue, whereby with a calm and even Mind, we do not only bear Pains, Injuries, Loſſes and Reproaches, but perform all thoſe Duties that are difficult, tedious and irkſome to Fleſh and Blood, which our Religion does require, and when it is for the ſake of our Lord.

Or, Patience is that Vertue which diſpoſeth us not only to ſubmit to the Wrong and Miſery, which by the Cruelty and Injuſtice of others may happen unto us, but obſtinately to deny the importunity of our ſenſual Appetites, in order to promote the Intereſts of Piety, and the Glory of God. In a word, Patience is that bleſſed temper of mind which enables us with all chearfulneſs both to do and ſuffer the will of God.

Patience then is not ſo properly any particular Vertue, as that happy diſpoſition in our Souls, which has a general Influence upon all Vertue. It is the keeping the Paſſions within their due Bounds, free from commotion and diſorder, without which, a Man is not capable of real Happineſs, or to be the Maſter of any one Vertue.

For as we are obliged by our Religion to be meek, ſo what pretence can he make to that Vertue,

tue, who is uneaſie to himſelf and others, let things go as they will, and clamours ſtill in what condition ſoever God puts him? It is our Duty to be merciful, but who ſo cruel as he, who will exerciſe no patience towards his offending Brother? Bleſſed are we, if we be Peace-makers, but can there be Peace if Men's Paſſions will not ſuffer them to yield to one another, and to bear with each others Infirmities? We are bound to be not only content, but to rejoyce when Men revile us, and we ſuffer all manner of evil for righteouſneſs ſake; which we can never hope to do, before we have laid up in our Souls a great ſtock of Patience. We are commanded to watch and pray without ceaſing, and we may as well preſume to ſee without Light, as to continue the performance of theſe Duties without Chriſtian Patience. The many Benefits of Patience are elegantly heaped together by *Tertullian.* [c] *It juſtifies all God's Decrees, has place in every command; ſtrengthens faith, governs peace, promotes charity, teaches humility, waits for the repentance of men, and the confeſſion of their fault, governs the fleſh, preſerves the ſpirit, bridles the tongue, holds the hands,*

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[c] Omnia enim ejus placita tuetur; omnibus mandatis ejus intervenit: fidem munit, pacem gubernat, dilectionem adjuvat, humilitatem inſtruit, pœnitentiam expectat, exomologeſin adſignat, carnem regit, ſpiritum ſervat, linguam frenat, manum continet, tentationes inculcat, ſcandala pellit, martyria conſummat: pauperem conſolatur, divitem temperat, infirmum non extendit, valentem non conſumit, fidelem delectat, gentilem invitat, ſervum domino, dominum Deo commendat, feminam exornat, virum approbat: amatur in puero, laudatur in juvene, ſuſpicitur in ſene: in omni ſexu, in omni ætate formoſa. *Tertul.* de Patient. *p.* 148.

tramples upon temptations, repells ſcandals, perfects martyrdom; comforts the poor, moderates the rich, does not burthen the weak, nor conſume the ſtrong, delights the Chriſtian, invites the Heathen, recommends the Servant to his Maſter, and the Maſter to God, adorns the Woman, approves the Man; is lovely in a Child, commendable in the young, admirable in the old, beautiful in every ſex and age.

But for the more full underſtanding of the nature of Patience, and to render it beneficial to us in our Converſations, I will preſent you with ſome of the conſiderable Inſtances in which the Chriſtian Man does exerciſe his Patience.

1. The firſt Inſtance ſhall be this, that as none of the Difficulties he does find in the Duties of Religion do make him lay thoſe Duties aſide, ſo neither the Number of Temptations, nor the frequency with which they aſſault him, do cauſe him to give over his watching, and making reſiſtance againſt them; or to fling away the Spiritual Weapons with which God has armed him for a Defence. His Patience has given him leave to conſider the whole Matter, and he is convinced, that the greateſt Difficulties in Religion, as in all Arts and Sciences, do happen at the firſt, and that when the Hardſhips of the beginning are once paſt over, the Service of God will prove not only eaſy, but very pleaſant; and that with the ſame, or leſs labour, than a Man can raiſe an Eſtate, get a Name, or become powerful, he may fill his Soul with

with the ſolid and ſincere Pleaſures of Religion: A Poſſeſſion incomparably more to be eſteem'd than Riches, Fame, or Power. For though a man can never ſo clip the Wings of his Riches, as that they may not, in a moment all fly away; never ſo ſecure his Fame, as that all on a ſudden it may not quite periſh by the ſame fickle breath, which gave it being; never ſo diſcipline and govern his arm'd Powers, as that they may not all turn upon him, and deſtroy him: yet neither the envy, nor the ſtrength of the whole World can rifle his mind of that tranquillity and joy which ſprings up from the conſcience of things well done, and the faithful diſcharge of his Duty to God.

Moreover, why ſhould we grudge at the pains to be taken in a godly Life, when the reward of them will be ſo great and inexpreſſible? It is alſo fit and reaſonable that there ſhould be ſome hard Parts in the Buſineſs of Religion, to the end that the Pleaſures which it does create might make the more deep and laſting Impreſſions upon us, and teach us to ſet the higher Rate upon them, and to be very ſolicitous and fearfull, leſt by any falſe ſtep we loſe thoſe Bleſſings, which coſt us ſo much care and toil.

Beſides, there will be ſtill leſs cauſe to complain of the labour that goes to the making of a good Man, when we ſhall conſider that the uneaſineſſes in God's ſervice do proceed from our own Fault: for what can be more agreeable to the Native Sentiments of our Mind, than the Laws of our God, before we contract ſinful Habits and Cuſtoms, and

thereby alter the Complexion and very Conſtitution of our Nature, and ſuffer our ſelves to be enſlaved to the Luſts of the World and the Fleſh? And it is but juſt we ſhould taſte of the Fruit of our own planting. And though the Paths that lead to Heaven prove ſtraight and ſometimes rugged, yet Chriſtian Patience will ſo cheer up our drooping Hearts, that we ſhall not return back out of them, nor go aſtray from them, nor ſit down in deſpair of ever arriving at the end of our Race. We ſhall not fail to work out our Salvation with fear and trembling, while it frequently refreſheth our Memory, and animates our Courage with the pleaſing aſſurance, that it is God who works in us both to will, and to do of his good pleaſure. And the more work lies on our Hands, the greater diligence we ſhall give to make our Calling and Election ſure.

2. If the Petitions the patient Man puts up to Heaven be not preſently granted, he does not grow weary of his Devotions, and give them over, as if God neither heard him, nor had any regard to what he deſired. For there be many good Reaſons which convince him, that God's time to anſwer his Prayers is the beſt, and that he ought ſubmiſſively to wait for it. Perhaps the thing he prays for, is not proper for his Condition, and might do him harm if he had it. Or perhaps he does not addreſs himſelf to his Prayers with that juſt preparation which may teſtify his Senſe of the Divine Preſence, and that awfull regard he ought to have of the great God, with whom now he

he has more immediately to do. Or it may be he does not pray with that warmth and intention of mind, which the vaſt importance of the mercy he begs for does deſerve.

Therefore he ceaſeth not to pray, although a ſpeedy return be not made to his Prayers; as well knowing God's Ears are always open, and his Mercies ever free, but that the Fault muſt lie on his own ſide. Which obligeth him narrowly to look into the defects of his own Performance, and to mend them.

The Patience with which his Soul is ſuſtained, even when God refuſeth to grant the things he has pray'd for, preſerves him from running into any ſinful extreme. From either being ſo prophane, as to believe his Condition may be proſperous though he prays not at all, or ſo vainly fanciſull, as to hope by any ſuperſtitious Practice to render his Prayers the more effectual. He is as far on the one hand, from being puſt up with the haughty confidence of the *Stoic*, who bids his wiſe Man, *fac te ipſe felicem*, make himſelf happy, as he is from degenerating into the ſuperſtition of the *Papiſts*, who, leſt their Prayers ſhould miſcarry, addreſs them to Hundreds of Mediators, more than God has either appointed, or allow'd, and without one Example in the Primitive Church to juſtify it.

Inſomuch as ſome honeſt and learned Men of that Church could not forbear laying open the abſurdneſs and impiety of this modern practice of theſe Semi-Chriſtians, who pray hardly oftner to

God

God than to the Virgin *Mary*, [d] *thinking it the higheſt crime to ſay the* Lord's Prayer, *if preſently they do not add to it an* Ave Maria, *as if that, without this, would not be of the leaſt value.* By which courſe they ſeem to imply, that God's hand is grown ſhorter than it was in the beginning, and the power and merit of *Chriſt*'s Interceſſion, ſo weakned by length of time, that they find it neceſſary to joyn a multitude of Saints to him to be his Coadjutors. And to this purpoſe *Henno* interprets *Gen.* 2. 18. [e] *It is not good that the man ſhould be alone, let us make a meet help for him. That is*, ſays he, *one Advocate or Mediator in Heaven is not ſufficient for Mankind, which has ſo many cauſes of the higheſt and moſt dangerous conſequence depending before God: Let us make him a meet help*, i. e. *The Bleſſed Virgin.*

Neither are Opinions ſo ridiculous, and Uſages ſo repugnant to Primitive Chriſtianity, to be charged only on the weak and ignorant Members of

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[d] Quo magis demiror frigus iſtud inuſitatum Semichriſtianorum, in quibus non ſolùm refrixit dilectio Dei, ſed propemodum extincta eſt cognitio Dei: averſi videlicet exiſtentes à Chriſto ad Mariam, atque filii cultu degenerantes ad cultum Matris, adeo ut Putent ſummum eſſe ſcelus, dicere orationem Dominicam, niſi ſtatim addant ſalutationem Angelicam, perinde ac ſi citra hanc non valeat caſſam nucem. *G. Wicel.* Elenc. abuſ. *p.* 124.

[e] Scriptum eſt, *inquit*, non eſt bonum hominem eſſe ſolum; faciamus ei Adjutorium, id eſt, non ſufficit unus Advocatus vel Mediator humano generi in cælo, cum tot ac tam periculoſas cauſas habeat coram Deo: faciamus ei Adjutorium, hoc eſt, Beatam Virginem. Vid. *Wicel.* Elenc. abuſ. *p.* 125.

that

that Church, ſince theſe things have taken up a Place in their Publick Offices, and we find Pope *Pius* II. directing his Prayers immediately to the Virgin *Mary*, to cure his Fever, and in that Prayer [f] *acknowledging her power to be infinite, and the whole world to be filled with its Miracles.* And *Leo* X. [g] gives her the Title of *Goddeſs*, and [h] *Bonaventura* a Cardinal and a Saint has burleſqu'd the Book of Pſalms, applying and tranſlating the incommunicable Attributes of God and Jeſus Chriſt unto the Virgin Mother,

But the humble patient Chriſtian we are deſcribing, he both abhors the impious Doctrine of *Epicurus*, that holds God is too high and too buſy to mind our Prayers, and the falſe Worſhip of the *Romaniſts*, who go about to reconcile the

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[f] Pia Dei Genetrix, quamvis tua poteſtas nullis coarctetur finibus, ac totum impleat orbem Miraculis, &c. *H. Turſellin.* Lauret. hiſt. l. 1. c. 26. p. 81.

Matrem quippe ſuam Præpotens ille Deus Divinæ Majeſtatis, poteſtatiſque ſociam, quatenus licuit, aſcivit. Huic olim cœleſtium, mortaliúmque principatum detulit: ad hujus arbitrium, quoad hominum tutela poſtulat, terras, maria, cœlum, naturámque moderatur: —— ut omnes intelligant, quicquid ab æterno illo, auguſtóque bonorum fonte in terras profluat, fluere per *Mariam. H. Turſel.* Ep. P. *Aldobrand.* Cardin.

[g] Sed procedant: ne tum nos, tum etiam *Deam* ipſam inani lignorum inutilium donatione luſiſſe videamini. P. *Bembi* Ep. lib. 8. ep. 17. p. 181.

[h] Diligam te Domina cœli & terræ, & in gentibus nomen tuum invocabo. *Pſal.* 17. 1. Adorent te familiæ gentium, & glorificent te omnes ordines angelorum, *Pſal.* 21. 5. In te Domina Speravi, non confundar in æternum, *Pſal.* 70. 1. *Bonavent.* Op. Tom. 6. p. 478.

offended

offended Deity [1] with trifling and childiſh Penances.

He does not hope to move God to hear him the ſooner by ſcourging his Back, or by a Pilgrimage perform'd barefoot. He does not croſs his Body, but he crucifies his Luſts; he does not put off his ſhoes, but he layeth aſide every weight which may clog and incumber him, ſo that he cannot run with patience the Race ſet before him. But he has a great care that the fear of being drawn into the ſenſeleſs Superſtitions of *Rome*, betray him not into a neglect of natural reverence in his Devotions, and the omitting of decency and order in the Worſhip of God. Neither does he believe that the length of his Prayers will the more recommend them to Heaven, or that he ſhall have a ſpeedier grant of them, when they are utter'd in unpremeditated, and ſometimes unſeemly Expreſſions, than when offer'd up in a grave Form of proper and well choſen Words.

He is not ſo much concern'd for the Circumſtances of his Prayers, as the ſincerity of them. He is even afraid of being ſo loud in private, as to make the Streets the Witneſſes of his Devotion, leſt he ſhould only receive the *Phariſee*'s Reward;

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[1] Quamobrem exigua hæc data eſt mihi Pœnitentia, 1. Ut omnibus patribus & fratribus pedes exoſculer. 2. Humilitatis officium, quod eſt cloacas expurgare, per octiduum ſubeam. 3. Ollas & vaſa culinæ eluam. 4. Per ſpatium unius horæ coram venerabili ſacramento culpam deprecer. 5. Per menſis curſum quotidie ter conſcientiæ examen faciam. 6. Jam meipſum flagellem, donec tertium fuerit appoſitum ferculum, vel Dominus Rector ſufficientiæ ſignum dederit. *E. Haſenmull.* hiſt. Jeſuit. p. 73.

but

but he retires into the Secreſies of his Cloſet, and there poureth forth his Soul before God, with a profound reverence, an unfeigned humility, and deep ſenſe of his own Wants; and though his Prayers be not always long, yet he ſuffers few Hours of any Day to paſs without ſending up to Heaven hearty and earneſt Supplications, with Thankſgivings.

3. He does not unreaſonably terrify himſelf with diſtant Dangers, and anticipate Calamities before they come. For the remote Evils we ſo much dread, may both prove very tolerable when they come, and make but a ſhort ſtay with us. Nay, though to us they may ſeem inſufferable, and by no human Means to be avoided, yet the all-wiſe Providence of God, whoſe ways are as unſearchable as the great Deeps, may prevent their coming at all, and ſcatter our proud Enemies before the Wind, who boaſted of their Powers as invincible; contriving for us a wonderful deliverance, when we ſuppoſe our ſelves on the brink of deſtruction.

And ſurely the *Iſraelites*, when they beheld *Pharaoh* and his Hoſts floating upon the Red-ſea, could not but with ſhame reflect upon their own diſtruſt of God's Wiſdom and Goodneſs, and thoſe unjuſt reproaches they had caſt upon *Moſes*, as if they had been deliver'd on purpoſe from their Bondage in *Egypt*, to periſh in the Wilderneſs.

But ſuch Fears never more deſerve Cenſure, than when we are ſo confounded by them as to neglect our Callings, deſert the Stations wherein God has placed us, and take ill Courſes to preſerve

ſerve our ſelves againſt them. When we are ſo terrify'd about the events of Things, as to ſeek to *Cunning* Men for a Reſolution: and perhaps embark our ſelves in ſome down-right ſinful Methods for our own Security. We ought always to keep our Eye upon our Lord's Rule; *Take therefore no thought for to morrow; ſufficient unto the day is the evil thereof.* It being a Reproof to thoſe impatient Chriſtians who are not content with having made an honeſt Proviſion for their preſent Neceſſities, but are alſo ſo anxiouſly and unmeaſurably ſolicitous about the future, as to evidence unto the World their Independency upon Divine Providence.

Matth. 6. 30.

4. The humble and patient Chriſtian, when Croſſes and Afflictions overtake him, neither grows froward under them, nor ſtupid. He neither ſuffers himſelf to be caſt into Deſpair by immoderate Grief, nor his Virtue to be ſtained by getting looſe from his Troubles. He neither diſhonours God, nor injures his Neighbour, nor lays violent Hands upon himſelf. He does not murmur and fill all People's Ears with complaints for ſuch Calamities, as are as natural to his Condition, as it is for the Sparks to fly upward, and of which all Men taſte more or leſs.

He ſets the Good he receives againſt the Evil he ſuffers, and by a juſt Compariſon finds his Happineſs far to overbalance his Misfortunes. He diſcovers an exact Wiſdom in God's Providence under the great variety of its Diſpenſations; and ever mildly compoſes himſelf into an entire Submiſſion to all that is harſh and grievous in his

Chriſtian

Chriſtian Warfare; ſo far is he in bad Times, and when he is ill uſed, from falling into violent fits of Sorrow, and languiſhing away in a melancholy Retirement.

And indeed the more a Man indulges his Grief, the greater head it will make againſt him, and in tract of time ſo diſpirit his Mind, that he ſhall not be fit either to graple with his preſent diſtreſs, or to guard himſelf againſt any other. For [k] though all other Things in the World by uſe and cuſtom become eaſy to us, yet Grief is ever to be excepted; becauſe it is impoſſible to make Grief become grateful and pleaſant to us, by accuſtoming our ſelves to grieve; but on the contrary, Grief by continuance, is ſo far from being aſſwaged, and depoſing its ſour and churliſh Nature, that it grows more fierce and outrageous, and by our tame yielding to it, will bring both Body and Mind ſo low, as in the Concluſion to overwhelm and ſtupify all our Faculties and Powers.

Farthermore, although he does not allow his Pains to throw him into the Exceſſes of Sorrow, yet he is not ſo ſtupid and void of all Senſe, as to pretend, or endeavour to perſwade others, that he does not feel them; nor arrived to that pitch of Vanity with the *Stoics*, as to boaſt of the indifference between the Reſt on a Bed, and the Tortures on a Rack, juſt as if the one was as agreeable to his Conſtitution as the other. He does not there-

[k] Jo. Stearne *de obſtinatione*, p. 121.

fore

fore think it his Privilege to be without Paſſions, whereof he knows ſo good an uſe may be made, but he ſtrives to govern them by his Reaſon. He ſees no cauſe to judge that the ſeveral Hardſhips and Miſeries which fill the World with ſighs, and groans, and lamentations, have nothing of reality in them, but are all to be reſolved into mere Opinion or Fancy; or that Torments can be the more eaſily endured, when they are called by fine Names.

No, he is ſenſible of his pain, and it is his great Buſineſs, that the Senſe of it may not breed in him any unworthy Apprehenſions of God, or tranſport him into any Evil or indecent Speech or Carriage, ſuch as may reflect Diſhonour upon his moſt Holy Religion. And he ever upholds in his Soul a juſt abhorrence of that falſe and wicked Tenet, aſſerted by the ſame Sect of Philoſophers, that it is a piece of Heroical Gallantry for a Man in ſharp Pain or great Troubles to ſtarve himſelf, or cut his own Throat. For ſo to do is a Violation of the Laws of Nature, and an Uſurpation upon God's Prerogative, who has a right to that Service, which by Self-murther we are render'd uncapable to perform; it is an injury to human Society, who have a claim to ſome ſhare of our Labour; it is making our ſelves the judges in God's ſtead, whether it be fit for us to live any longer or no? it is the higheſt Affront we can put upon the Divine Goodneſs, ſince by evident Conſtruction we declare, that it is better for us to die, than to ſubſiſt any longer in that uncomfortable Condition Providence has choſen for us;

and that we are ſo little beholden to God for all the Mercies of this Life, that irreverently and unmannerly we turn them all back upon him.

In a word, the Chriſtian fortified by Patience, as he doth not think Death is to be feared, when it comes upon him by Divine Appointment, ſo neither believes he that Life is to be deſpiſed, ſo long as God ſhall pleaſe to continue it. Seeing it will ever be in his Power by God's Grace, whether in Sickneſs, or in Troubles, to enjoy a contented and ſerene Mind.

And to make his Patience the more ſteady, he enquires into the Cauſes of his Calamity; and if he happeneth to have been involv'd in it by his own Crime, Neglect, or Miſmanagement, he neither burſts out into Complaints, nor ſits down ſlothfully under it, nor yet does any other Violence to himſelf than what is in order to the Cure, and may be the moſt effectual Means to remove the Cauſe.

But if the Evil comes by another Man's Fault, he employs his Clemency and Patience in forgiving it; and is ſo far from returning the Injury, that he prays God alſo to pardon it, and ſtands prepared to receive another.

And laſtly, if it do not come directly, either by his own Folly, or another Man's Malice, he ſubmits, and is thankful for it, as an Act of Providence, deſigned either to reform his Manners, or to try his Virtue, and the Sincerity of his Love of God.

And it was the Senſe of the great Good that Afflictions may bring, and of the Joy Holy Men

perceive in their Sufferings for the Cauſe of *Chriſt*, that did tranſport St. *Chryſoſtome* into ſuch an Hyperbolical Rapture, as to profeſs, [1] *That if any one would give him the whole Heaven, or the Chain with which Saint* Paul's *Hands were bound, he would prefer this before that. If any one would place him among the Angels above, or with St.* Paul *in Bonds, he would chuſe the Priſon. If any one would make him to be among the Powers about the Throne, or ſuch a Priſoner, he would rather chuſe to be ſuch a Priſoner. For nothing is better than to ſuffer Evil for Chriſt's Sake.*

5. When he is perſecuted for his Religion, he neither deſerts it, nor by any unlawful Means defends it. He will not renounce his Faith to eſcape Perſecution, and yet he dreads by reſiſting of Authority to promote the Cauſe of Religion. He will ſooner part with his Life, than give up his Bible, as thoſe impatient Chriſtians once did, who, by the Title of *Traditores*, will be infamous to all Poſterity. And rather than quit the Hopes he has of enjoying endleſs Happineſs by his firm Profeſſion of Chriſtianity, he will yield up his Body a Sacrifice to the Malice of his Perſecutors, and endure the utmoſt Miſery that can come by their torturing of it. And avow to

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[1] Εἰ τις ἐμοὶ τὸν οὐρανὸν ἐχαρίζετο πάντα, ἢ τὴν ἅλυσιν ἐκείνην, ἢ τὰς χεῖρας ὁ Παῦλος ἐδέδετο, ἐκείνην ἂν ἐγὼ προετίμησα. Εἰ τις με μέσα τῶν ἀγγέλων ἵστη ἄνω, ἢ μέσα Παύλου δεδεμένον, τὸ δεσμωτήριον ἂν ἐλοίμην. Εἰ τις με καὶ ἐκείνων ἐποίει τῆς δυνάμεως, τῆς περὶ τὸν θρόνον, ἢ δεσμώτην τοιοῦτον, τοιοῦτος ἂν μᾶλλον ἐλόμην γενέσθαι δεσμώτης. Καὶ γὰρ οὐδὲν βέλτιον τοῦ καλῶς παθεῖν τὸ διὰ Χριστόν. S. Chryſ. *de Patien. Tom.* 6. *p.* 868.

them

them, with the Primitive Martyr, [m] *That his Body does owe Patience in every Member of it to his Creator.*

And as above all Earthly Treaſure he values the Word of God, ſo has he ſuch a juſt Eſteem for all the Parts of it, as not to dare to corrupt and mangle them, though it be for never ſo good an End. And therefore he cannot but deteſt the Impiety of the Courſe taken by the Fathers of the Society of *Jeſus* [n], to propagate the Chriſtian Religion in *China*, and the *Indies*, where the Belief of the Sufferings, and putting to Death of our ever Bleſſed Lord *Jeſus Chriſt*, being accounted an Extravagance that might give great Offence, as it had heretofore proved a Stumbling-Block to the *Jew*, and ſeem'd Fooliſhneſs to the *Gentile*, they ſmother'd the Doctrine and Scandal of the Croſs, and preached up a glorify'd *Jeſus*, but not a crucified *Saviour*. And permitted the Chriſtians publickly to adore the Idol *Cachim choan*, only fetching them off by a very ſubtile Invention, which was, mentally to direct thoſe Adorations to the *Image* of *Jeſus Chriſt*, which they had hid under their *Cloaths*.

Whereas had theſe Men poſſeſt their Souls with true Chriſtian Patience, ſuch as would have enabled them to ſuffer for the Croſs of *Chriſt*, they would have had the Courage alſo to Preach it up; and as then their Practice would have car-

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[m] Καθ' ἕκαστον γὰρ μέλος τὸ σῶμα τῷ κτίσαντι χρεωστεῖ ὑπομονήν. *S.* Greg. Nyſſ. *de* Theod. Mart. *p.* 1014.

[n] Myſt. Jeſuit, *Let.* 5. *p.* 51.

ry'd a Conformity to that of the firſt Planters of Chriſtianity, ſo we might have hoped their Endeavours would have been bleſt with a good Meaſure of the ſame Succeſs.

Theſe good Fathers indeed have gone on Journies, as far as the Riſing and Setting Sun, to make Converts; but had their Love for Mens Souls born a proportion to their fierce Deſires of increaſing the Riches and Splendor of their Church and Society, they would not have confined their Charity to the Places which abound with coſtly Spices, and where the Bowels of the Earth are repleniſh'd with Veins of Gold; but their Zeal would have caſt ſome warmth upon the poor frozen People that dwell near the *North*-Pole, as well as upon the rich Countries of the *Eaſt* and the *Weſt*. And the ſtarv'd *Laplander*, who hardly ever heard of a Popiſh Apoſtle, ſhould have had a Share in their Chriſtian Kindneſs, no leſs than the Inhabitants of wealthy *Peru*.

Moreover, as the patient Chriſtian ſtands prepared for the heavieſt Afflictions, rather than he will be induced to corrupt the Purity of his Faith, or add to, or diminiſh the Number of the Articles of his Creed; ſo is he highly concern'd about the Honour of his Religion, that the Reputation of it may not be leſſened, by any faulty proceeding of his in the Defence thereof; or his doing any Thing in it ſelf Wicked under the pretence and colour of it. He does not think Chriſtianity can be ſpread or promoted by any other Means than it was at firſt ſet up by in the World; or that

the leaſt Service can be done to Religion by acting contrary to the expreſs Precepts thereof. And therefore he cannot but condemn thoſe, [o] who by force of Arms go about to enlarge the Borders of *Chriſt*'s Kingdom, and compel Men upon pain of Death, to become his Subjects, and in order to rectify their Errors in the Faith, ſentence their Bodies to the Flames. A Method ſo contrary to that taken by our Lord, his Apoſtles, and their next Succeſſors, that *Richerius* the Learned *Sorbon* Doctor confeſſes, [p] *That the Chriſtian Church, for above a thouſand years, never inflicted capital puniſhment in the mere Cauſe of Religion.*

Neither can he paſs a more favourable Judgment on thoſe, who take upon them to abſolve whole Nations from their ſworn Duty to their Prince, on the ſcore of Religion; or upon thoſe, who under the pretence of defending their Rights or Religion, [q] reſiſt lawful Authority. It being a Blaſphemy

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[o] Sacrum Evangelium ante omnia annunciandum curarent, mox etiam admonerent ut fœdiſſimis moribus relictis, cum honeſtis viris compoſitè & pacatè vivere vellent, & Hiſpanorum amicitiam ſincerè colere. Quas ſi conditiones acciperent, &c. ſin minus, jubere eos capi & trahi in ſervitutem: denique in eorum corpora, fortunas, & vitam ferro, flammâ, & omni Belli clade ſæviri. *Hier. Benzo.* Hiſt. Nov. Orbis, p. 74, 75.

[p] Hoc obiter notandum, Chriſtianam rempublicam mille atque amplius annorum decurſu nunquam pœnas capitales Religionis ergo inflixiſſe. *E. Richer.* Hiſt. Gen. Conc. Tom. 1. p. 588.

[q] Omnibus Chriſtianis diligentiſſimè advertendum, quòd Deus uſque adeò hanc impietatem in Regibus deteſtatur, & uſque adeò fidelibus populis imponit *officium* hoc *Reges* ſic *deliquentes caſtigandi*, & ab omni regali altitudine funditùs dejiciendi, ut ſi hoc loco populus Regi ſuo vel exile quid indulgeat; Deus eo facto populum peccare, & divinam ſuam majeſtatem non leviter offendere declarat. *G. Roſſæus* alias *Giffordus* de juſt. Reip. Chriſt. Author. in Reg. imp. p. 611.

againſt the Divine Wiſdom and Power, to ſuppoſe God can ever ſtand in need of our Sins to bring to paſs his moſt glorious Deſigns.

He then in whom this Vertue of Patience dwells, keeps a due regard to the Commands laid upon him, to ſubmit himſelf to the ſupreme Powers, and he dares not lift up his Hand againſt the Lord's Anointed, or levy War upon the moſt plauſible Account whatſoever: Nay, to him it cannot but ſeem a Wonder, that the Doctrine of Reſiſtance ſhould have gone down ſo glibly with any, who have read the New Teſtament, and are baptized into the Chriſtian Faith.

Now ſince Diſobedience to lawful Governors has been a frequent Sin in theſe Times, wherein Men have ſtudied and ſtrain'd to find out ſuch Numbers of Caſes, in which they believe they may lawfully reſiſt thoſe whom God has ſet over them, as that they hardly have left a Place for Chriſtian Patience to bear its Part in; I intreat leave ſomewhat the more largely to inſiſt upon theſe two things. 1. To prove that all Reſiſtance to the Supreme Authority is unlawful. 2. To ſhew with what Care, Impartiality, and Patience the good Chriſtian ſearches into the Grounds and Cauſes of his Perſuaſion, that the Commands of Authority are ſinful, before he refuſes to pay obedience to them.

Firſt, To prove, that all Reſiſtance to Supreme Authority is unlawful; in order to which we may obſerve theſe three Things.

1. That

1. That there is an univerſal Command in holy Scripture, laid upon all Chriſtians to be ſubject to the Supreme Powers.

2. That this Command is enforced with ſtrong and clear Reaſons.

3. That the Popes of *Rome* were the firſt Pretenders from Scripture, to a Right to reſiſt the Civil Power.

1. That there is an univerſal and abſolute Command in Holy Scripture, laid upon all Chriſtians to be ſubject to the Supreme Powers in all Caſes. Now nothing is plainer than that, if we be required to be ſubject in all Caſes, Reſiſtance in any will be ſinful. *Let every ſoul be ſubject to the higher power.* To which Chriſtian Precept there's no exception to be found for any Perſon in any Inſtance, from one end of the Chriſtian Inſtitution to the other. The Duty of Subjection is grounded both upon the Precepts of *Chriſt* and his Apoſtles, and confirmed by their conſtant Practice. He and they not only paid Tribute to *Cæſar*, but gave Proof of their ſubmiſſion even to the bitterneſs of Death it ſelf. And his and their Examples have been faithfully copied out by the Apoſtolick Church, in the Lives of its pious Confeſſors and glorious Martyrs. Subjection is a Duty, than which there hardly is any oftner repeated in the Chriſtian Law, ſo as we cannot plead ignorance of it. It is preſſed with ſuch Evidence of Reaſon, that cuts off all Preten- Rom. 13. 1.

ces of evading it; it is ſet down in ſuch plain, eaſy, and full Expreſſions, as that there can be no colour to doubt about the right underſtanding of it. The holy Scripture gives permiſſion no more to the People collected into one Body to rebel, than it does to each of them, by himſelf ſingly conſidered. Every Chriſtian, in all Circumſtances, is required to conform to the Laws of the Supreme Authority, if they have no repugnancy to God's Laws; and to ſuffer patiently where Obedience would be a Sin. Now there being in our Religion a general Precept to be ſubject to our Governors, without one Exception to it, what will the Sons of Diſobedience urge in Excuſe of themſelves? Will they ſay that the Evangelical Precepts were not to bind perpetually, and that our Obligation to obſerve them is already ceaſed? If it be, then we have done with our Religion and our Bibles, and may lay them both aſide.

It is moſt certain, that by the ſame Argument they would take off their Obligation to this plain Chriſtian Duty, they may excuſe themſelves from their Obligation to all the reſt. Will they plead, that the Goſpel is not a perfect Rule of Duty, and that the inſpired Writers did not foreſee and provide for all Caſes; and that therefore it is but reaſonable there ſhould be a Supplement of new Doctrines and Rules, where the Goſpel has been defective? But is not this rank Popery? Do we not juſtly condemn the Church of *Rome* for taking upon her to make new Articles of Faith? Is

not

not this to incur the guilt of St. *Paul's Anathema*, which ſhall paſs upon whoſoever preaches another Doctrine?

Or will they ſay that the general Laws of the Goſpel bind but ſometimes, and the univerſal Rules hold only in particular Caſes? That is, notwithſtanding St. *Paul* does lay a ſtrict Injunction upon every Soul to be ſubject to the Higher Powers, yet that ſome ought to be excepted. But is not this the way to deſtroy all the Laws of the Chriſtian Religion? ſince upon the ſame ground they diſpenſe with one Law of *Chriſt*, they may diſpenſe with as many as they pleaſe. Is not this to open a Gap to all Impiety and Looſeneſs? Yet to theſe miſerable Shifts muſt the Advocates of Rebellion be driven.

So it was the Fate of our unhappy Nation to run it ſelf into a moſt unnatural and bloody Rebellion, by a Set of Diſtinctions that had not the leaſt Footſtep in the Chriſtian Religion. [r] *By Diſtinctions between a Power radically limited, and not only in the uſe and exerciſe of it; between a Moral Power to reſiſt, and an authoritative and civil Power; between Reſiſtance of the King himſelf, and of his Agents and Officers; between Reſiſtance poſitive, and active; negative and paſſive; between* jus regiminis & uſurpationis, *according to God's Law and Man's Law; between Reſiſtance of the King's Power, and of his Will; between fighting againſt the Magiſtrate, and againſt the Man.*

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[r] England's *Diſtract. p.* 11.

And

And the ſame ill Cauſe which put Men upon inventing Diſtinctions, that would in no wiſe agree with the Faith of *Chriſt*, and to which the Primitive Chriſtians were ſtrangers, did lay a neceſſity on them to do Violence to the holy Scriptures, and to extort Senſes out of them different from their plain meaning.

Thus to evade this Text of St. *Peter*, *Submit your ſelves to every ordinance of Man* 1 *Pet.* 2. 3. *for the Lord's ſake, whether it be to the King as ſupreme, or to Governors*, &c. *Jo. Goodwin*, in his Defence of the horrible Sentence againſt the late King of glorious Memory, tells us, [s] *That the Supremacy here aſſerted unto the King, is not over the whole Body of his People, but only over Inferior Officers.*

Now that the King ſhould be Supreme, as St. *Peter* declares, and yet ſubject, as our Author aſſerts, to the whole Body of the People, is a Matter as hard to make out, as it is to reconcile Contradictions. And it is manifeſt, that St. *Peter* requiring ſubmiſſion expreſly, firſt to the King as Supreme, then to Governors as under him, does extend this Precept to others, beſides the inferior Officers, that is, to the People.

It muſt be granted, that, as it is abſurd Speech to ſay, he who is the Supreme Ruler, can have any Perſon not ſubject to him in his own Dominions, ſo alſo that in this Apoſtolical Injunction to ſubmit to the King, there is no more a Reſerva-

[s] Goodwin's *Defence*, p. 15.

tion

tion made, for the whole Body of the People to reſiſt, than for Under-Officers; no more for Under Officers, than for private Men.

However, [t] *Junius Brutus* to eſcape the force of the ſame Text, puts a gloſs upon it contradictory to that of our other Author, he attributing the right to reſiſt to inferior Officers, which was given before to the Body of the People. For he declares, that *theſe Exhortations* of St. *Peter* and St. *Paul* toSubmiſſion,[v] *are directed to private Perſons, who by his confeſſion have no other remedy than prayers and patience; but that the inferior Magiſtrates not only may, but are in Duty bound to reſiſt a Tyrant.*

But in finding out Expedients to fence againſt direct Precepts of Scripture, it may be obſerv'd that his *Holineſs* has been before this ſort of Men, and ſet them a Pattern from this very Text. For *Innocent* III. (who Sainted *Thomas à Becket* for

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[t] *The true Name of which Author Learned Men do conjecture, with great probability, to be* Hubert Languet. Voetius in diſquiſitione de auctore vindiciarum contra Tyrannos, quæ ſub nomine *Junii Bruti Celtæ* typis editæ ſunt, *Huberti Langueti* opuſculum hoc eſſe, veroſimilius facit, quàm ut amplius ea de re dubitare ſuſtineam. *Vinc. Placc. Pſeudon.* Catal. p. 369. Mihi videtur auctorem fuiſſe *Hub. Languetum: Loſannæ* fuit vir doctus, qui Pagellas habuit Scriptas manu ipſius *Langueti*, & quidem ita ſcriptas, quaſi compoſuerit, deinde ſtylus cum ipſius ſtylo congruit. *Bæclerus* ad *Grotium* de Jur. Bel. & Pa. lib. 1. Vid. *Placcium*, p. 370. *And no Author in print before* Milton *has affirm'd that* Beza *was the Writer of this ill Book.*

[v] Sed præterquam quòd ad privatas perſonas adhortationes illæ diriguntur, quibus nullum aliud remedium, quàm preces & patientiam reliquum eſſe ſemper diximus, meminiſſe hic quoque oportet, cùm dicimus, Magiſtratus inferiores, aut Regni alicujus ordines, poſſe, imò & debere Tyrannidi obſiſtere. *Junii Bruti* de jur. Magiſt. p. 317.

Sedition

Sedition and Treaſon) in a Letter to *Henry* Emperor of *Conſtantinople*, puts a pleaſant Interpretation upon the Place, *viz.* that theſe Words, *Submit your ſelves to every ordinance of man, whether to the King*, [x] are to be underſtood of St. *Peter* himſelf, *for that he did write to his own Subjects*; and that to thoſe Words, *to the King as ſupreme*, is to be added this limitation, *in temporals*; becauſe in *matters ſpiritual* the Pope is above him. Which is to ſay, either that St. *Peter* by the *King* did mean the *Pope*; or that St. *Peter* when he taught Chriſtians the Duty of Subjection to the King, unhappily forgot to put in a Clauſe or *proviſo*, to ſecure the Supremacy of his Succeſſors over the Civil Power.

Inſomuch, as the Doctrine of the Lawfulneſs of Reſiſtance to the Supreme Powers, muſt be laid aſide for an unchriſtian Opinion which can never be maintained, unleſs we will ſuppoſe a Right in the Pope, or ſome other Party of Men, to interpret the Scriptures contrary to the manifeſt Senſe of the Words, and either to add to, or take from them ſuch Paſſages as may ſuit with their preſent Turn. And it always holds true with reſpect to the Sovereign Power in any Country, what was ſaid by Judge *Creſhald*, both like a pious Chriſtian, and an able Lawyer, concerning the Royal

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x Locum hunc de ipſo Petro intelligendum eſſe reſpondet: *Scribebat enim* (ait) *Apoſtolus ſubditis ſuis*, &c. deinde ad illa verba, *Regi tanquam præcellenti*, addendam eſſe hanc coarctationem, *in temporalibus*: Pontificem enim in ſpiritualibus antecellere. *Innoc. Gentillet.* Apol. pro *Gal. Chriſt.* p. 163, 164.

Authority

y Authority in our own Nation, *That the* Jura Regalia *of our Kings are holden of Heaven, and cannot for any Cauſe eſcheat to their Subjects; nor they for any Cauſe make any poſitive or actual forcible Reſiſtance againſt them; but that we ought to yield to them Paſſive Obedience, by ſuffering the Puniſhment, albeit their Commands ſhould be againſt the Divine Law. And that in ſuch Caſe*, arma noſtra ſunt preces noſtræ, nec poſſumus, nec debemus aliter reſiſtere; *for who can lift up his Hand againſt the Lord's Anointed and be guiltleſs?*

2. That this Command to be ſubject to the Higher Powers, is enforced by the Holy Writers with divers ſtrong and clear Reaſons. 1. Becauſe the Powers are ordained of God, ſo that he who reſiſts them, reſiſts the Ordinance of God. Which Reaſon will carry a perpetual Obligation along with it: For if it be always our Duty to ſubmit to the Ordinances of God, then it will ever be a Sin to reſiſt the Higher Powers. And ſo long as God has a Title to our Obedience, ſo long Subjection to his Chief Miniſter will be our Duty.

Now if this Doctrine of St. *Paul* be True, then that Doctrine muſt be Falſe, that all Power being originally from the People, where z the Powers exceed the juſt Bounds of their Authority, they

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y *Judge* Creſh. *Legacy*, p. 5.

z Eſt quoque alia ratio quare Reges juſtiſſimè reprehendere poſſumus, atque iis etiam, ſi vim faciant, reſiſtere. Quum enim finita ſit & terminata eorum poteſtas, —— ſiquando extra terminos ſibi circundatos evagari vult, & in alienam meſſem ſuam falcem immittere, quia jam non ut Rex agit ſed ut Tyrannus, hîc *glorioſum* eſt *regem coarguere*, eique non *verbo* ſolùm, ſed *re* quoque obſiſtere. *G. Roſſ. p.* 564.

may

may be call'd to Account for it, and that Kings not performing their Duty, the Subjects are releaſed from theirs.

For we may obſerve, That though the *Roman* Emperors rarely came to their Crowns by Right of Succeſſion, but receiv'd them from the Hands of the Senate, or the Soldiers, yet the Apoſtle acknowledges them to Rule by God's Appointment, and forbids therefore all Reſiſtance utterly. If then we will but grant, what with no reaſon we can deny, that Chriſtian Kings have as good Titles as Heathen Emperors had, we muſt be bound to make the Apoſtle's Inferences alſo, That they are ordained by God, and that it is our Duty ever to ſubmit to them. So that notwithſtanding the Power had firſt been conferr'd by the People, yet they cannot reſume it when they pleaſe, and make the Supreme Authority accountable to them.

2. We are required to ſubmit our ſelves to every Ordinance of Man *for the Lord's Sake*, *i. e.* for the *Sake* and *Honour* of the *Lord's Religion*, upon which ſome Seducers had brought a great Scandal, by teaching, That it ſets Men at liberty from the Obligation of being ſubject to Authority. Neither if it was ask'd, What Men thoſe were, who crept among the Chriſtians, and would have infected them with ſuch pernicious Principles? ſhould we be much ſurprized, and at a loſs to find an Anſwer, and to ſhew what Neceſſity the Apoſtle had to iſſue forth ſo early a Prohibition againſt Reſiſtance of the Higher Powers; ſince a little before that

1 Pet. 2. 13.

Time [a] *Judas Galilæus* founded a Sect, of which probably were thoſe *Galileans*, whoſe Blood *Pilate* had mingled with their Sacrifice; who did chuſe to ſuffer the moſt cruel Torments that could be deviſed, rather than they would acknowledge any mortal Man to be their Lord and Prince. And Rebellion and Sedition in thoſe Days were Crimes whereof the *Jews* were frequently guilty. So that by our Submiſſion we ſhall aſſert and maintain the juſt Credit of the Chriſtian Religion, which is meek and peaceable, and *put to ſilence the Ignorance of fooliſh Men.* It being it ſeems in the Judgment of St. *Peter*, a Mark both of Ignorance and Folly to think the Religion of *Jeſus* did allow its Profeſſors in any rebellious Practice againſt their Governors.

3. We are to be ſubject, becauſe the Magiſtrate is the *Miniſter of God to us for good.* Rom. 13. 4.

The Benefits and Bleſſings of Government are ſo neceſſary to our Well-being in the World, that as Mankind could not ſubſiſt without them, ſo neither can any Government ſubſiſt, without it be allow'd that the Supreme Power be uncontroulable. And albeit it muſt be confeſt, that it is a heavy Judgment upon a Nation for the Rulers thereof, by Luſt and Ambition puſht on, to exerciſe Tyranny over it, yet it will be evident to them who have been either converſant in the Hiſtories of Times paſt, or regiſtred the Experiences of their own, that the Evils which proceed

[a] Joſeph. Ant. Jud. *l.* 18. *c.* 2.

from

from Oppreſſion by our Governors, bear no proportion to the Miſeries and Calamities which naturally ſpring from Rebellion and Civil Wars. Where the Bounds between Right and Wrong are all levell'd, and the Lives, Liberties and Properties of Men, brought under the Arbitrary Power of the longer Sword; where Beggars and Servants ride on Horſeback, and Princes and Maſters go on foot; where nothing appears but Rapins, Ruins, Outrages and Devaſtations; Houſes plunder'd, Towns fired, whole Countries laid waſte and deſolate, and the Inhabitants ſlain, or fled, or confined to dark and noiſome Priſons; where the Father falls by the Sword of his own Son, and the Son by the Hand of his Brother; and they who were cloſely united by Neighbourhood, Friendſhip, Blood, and the Profeſſion of the ſame Religion, forgetting all theſe Sacred Ties, do in a moſt unnatural and ſalvage Manner rip up, and let out the Bowels of one another. So true is it, [c] *That the King's Prerogative doth in his own Hand become a Sceptre to protect his Subjects from Ruin; but in the Hands of the Subjects becomes many times Spears ſticking in their own Sides, and as Spades to dig their own Graves the ſooner for Death.*

3. *We muſt needs be ſubject, not only for Wrath, but alſo for Conſcience ſake.* That is, not only for fear of Puniſhment from thoſe in Authority, but from the ſenſe of Subjection being a Duty, which God has laid on us. So that the love of God, as

[c] *Judge* Creſhald's *Legacy*, p. 6.

well

well as apprehenſions of the Magiſtrate's Diſpleaſure, do keep the Chriſtian Man firm to his Reſolutions, of not lifting up his Hand againſt the Sovereign Powers. And from this reaſon of our Obligation to ſubmit to Authority, we may wipe off that notorious Scandal, which has been faſten'd on the Primitive Chriſtians by *Bellarmine*, and others, namely, That therefore they were ſubject to the Supreme Powers, becauſe they were not ſtrong enough to reſiſt them; as if they had wanted the Power only, but not the Will, to riſe up againſt them, and lay them aſide.

Which Charge, as it always was not true in Matter of Fact, ſince there be Inſtances [d] when the Chriſtians had Forces enough to have made a dangerous Reſiſtance, if their Conſciences would have granted them a Licenſe to rebel; ſo it is altogether beſide the Grounds of their dutiful and humble Deportment, which did proceed not from the dread of the Emperors, whom they were too weak to oppoſe, but from the certain Knowledge they had, that Reſiſtance would be a violation of the Laws of their Holy Religion.

The Truth is, *Bellarmine* gives out, That the

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d Si enim & hoſtes exertos, non tantum vindices occultos agere vellemus, deeſſet nobis vis numerorum & copiarum? ——— heſterni ſumus & veſtra omnia implevimus, urbes, inſulas, caſtella, municipia, conciliabula, caſtra ipſa, tribus, decurias, palatium, ſenatum, forum. ——— Cui bello non idonei, non prompti fuiſſemus, etiam impares copiis, qui tam libenter trucidamur, ſi non apud iſtam diſciplinam magis *occidi* liceret, quàm *occidere*? *Tertul. Apol.* p. 30.

[e] reaſon why *Chriſtians did not depoſe* Nero, Diocletian, Julian, Valens, *and others, was not becauſe they were deſtitute of a Right, but of the Power to do it.* That ever ſuch a Speech ſhould come out of the Mouth of a moſt eminent Cardinal! But on the contrary, both St. *Paul* and *Peter* lay ſtrict Injunctions on their Converts to be ſubject to their preſent Governors, not becauſe they were in no Condition to reſiſt them effectually, but for Conſcience ſake, and becauſe they are ordained by God.

Now if the Magiſtrate be ordained by God, then it is no more lawfull for an Hundred Thouſand Men to reſiſt him, than for Twelve; and if we are bound to ſubmit for Conſcience ſake, no increaſe of our Numbers or Strength can alter the Rule of our Duty, or take off the Obligation of Conſcience. So that had the firſt Chriſtians had more potent Armies than *Nero* or *Julian*, yet no Right ever could have accru'd to them thereby to oppoſe God's Ordinance, or to proceed againſt their Conſcience. We may perceive therefore a wide Difference between the *Cardinal* and the *Apoſtles* in this Matter. He reſolves the ſubjection of the Primitive Chriſtians into a mere point of Prudence and Diſcretion, but they into a Principle of Duty and Conſcience. He aſcribes their quiet

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e Quòd ſi Chriſtiani olim non depoſuerunt Neronem, & Diocletianum, & Julianum Apoſtatam, ac Valentem Arianum, & ſimiles, id fuit quia deerant vires temporales Chriſtianis. Nam quod alioqui jure potuiſſent id facere, patet, &c. *Bellarm.* de Rom. Pont. L. 5. c. 7. p. 891.

and

and peaceable Behaviour under Tyrants to their defect in Strength and Numbers; but we find them, in what Circumſtances ſoever placed, always avowing the Neceſſity of Subjection, as an indiſpenſable Precept of their Religion: But with more Modeſty certainly, we may charge the *Cardinal* with the Guilt of grievous Slander, than raiſe a ſuſpicion of the leaſt Hypocriſy in the Primitive Martyrs.

Wherefore, notwithſtanding the Supreme Authority of a Nation may ſometimes be reduced to ſuch Extremity, as that Rebels may be out of both the Fears and Danger of the Publick Sword, yet they can never get out of the reach of their own Conſciences, nor free themſelves of thoſe terrible Convictions, wherewith it will ever ſting the Children of Diſobedience, and teſtify that they ſhall receive to themſelves Damnation.

2. That the Popes of *Rome* were the firſt Pretenders from Scripture to a Right, not only of reſiſting Kings, but of depoſing them, and abſolving their Subjects from their Duty and Allegiance. Many Hundred Years after our Saviour's time, the Doctrine of Non-Reſiſtance to the Higher Powers was conſtantly taught, and univerſally practiſed in the Chriſtian Church. There was a great degeneracy from the Primitive ſtrictneſs in the Lives of Chriſtians, and much Human Mixture in the Doctrines of Chriſtianity, before Men did claim, by a Title derived from Chriſt, a Right to controul the Supreme Authority. And as the Luſts of the Fleſh did more vigorouſly put forth themſelves in the Converſation of thoſe who pro-

feſs'd the Doctrine of the Croſs, ſo the greater pains was taken to corrupt a moſt pure Religion, that it might warp into a compliance therewith, till at length Men had near worn out of their Minds the ſenſe of their Duty to God and the King.

It was toward the end of the Eleventh Century, when *Gregory* VII. called *Hildebrand* before he was Pope, did take upon him, both to excommunicate the Emperor *Henry* IV. and to diveſt him of all Royal Power, [f] pretending to free his Subjects from the Allegiance they had ſworn. That *Hildebrand* was the firſt Pope who uſurped ſuch an extravagant Power over all the Crown'd Heads in the World, may be made evident from the ancient Acts and Monuments of the Church, and the concurrent Teſtimony of the Hiſtorians of thoſe and later times. The Church of *Liege* in their Anſwer to *Paſchal* II. declare, [g] *Hildebrand the Pope is the Author of this new Schiſm, and has firſt lift up the Prieſt's Spear againſt the Imperial Crown, and excommunicated thoſe that favour'd the Intereſt of* Henry *without difference or diſtinction. All were content with the uſe of the ſpiritual Sword down from*

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f Hildebrandus Papa omnes adverſantes Imperatori abſolvit ab infidelitate & perjurio. *Sigeber. Gemblac.* Chron. p. 603.

g Hildebrandus Papa Author eſt hujus novelli Schiſmatis, & primus levavit Sacerdotalem lanceam contra diadema Regni, primò indiſcretè Henrico faventes excommunicavit. *Leodenſ.* ep. adverſ. *Paſchal.* 2. p. 137. Ed. a *S. Schardio.*

Hoc exemplo omnes à primo Gregorio contenti, utebantur gladio ſpirituali uſque ad ultimum Gregorium, i. e. Hildebrandum, qui primus ſe, & ſuo exemplo, alios Pontifices contra Imperatorem accinxit gladio. *Leodenſ.* p. 138.

Gregory

Gregory *the firſt to* Gregory *the laſt*, i. e. Hildebrand, *who firſt did arm himſelf, then other Popes, againſt the Emperor, by his Example.* [h] *I read the Acts* (ſays *Otto* Biſhop of *Friſingen*) *of the* Roman *Kings and Emperors over and over, and no where find any of them before this, by the Popes, to be excommunicated, or deprived of his Kingdom.* [i] *Of the Emperors he's the firſt that was depoſed by the Pope; and it is a Diſpute among the Schoolmen yet undecided, whether the Pope can depoſe the Emperor. Thus* Trithemius. [k] *For altho' the Biſhops of* Rome *were reverenced as the Heads of the Chriſtian Religion, the Vicars of Chriſt, and the Succeſſors of St.* Peter; *yet their Authority extended no farther than to the aſſerting and defending of Points of Faith.* —— Gregory VII. *firſt of all Popes, ſupported with the Arms of the* Normans, *and the Treaſury of* Mawd, *a Lady of powerful*

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[h] Lego & relego Romanorum Regum & Imperatorum geſta, & nuſquam invenio aliquem, ante hunc, à Romano Pontifice excommunicatum, vel Regno privatum. *Otto Friſing.* Chron. lib. 6. c. 35.

[i] Ipſe primus eſt inter omnes Imperatores per Papam depoſitus. Scholaſtici certant, & adhuc ſub judice lis eſt, utrum Papa poſſit Imperatorem deponere. *J. Trithem.* Chron. An. 1106.

[k] Nam etſi ante Romani Pontifices, tanquam Chriſtianæ Religionis capita, Chriſtique vicarii & Petri ſucceſſores colerentur, non tamen eorum authoritas ultra protendebatur quàm in fidei dogmatibus vel aſſerendis vel tuendis —— Primus omnium Romanorum Pontificum Gregorius VII. armis Normannorum fretus, opibus Comitiſſæ Mathildis, mulieris per Italiam potentiſſimæ conſiſus, diſcordiáque Germanorum Principum bello civili laborantium inflammatus, præter majorum morem, contemptâ Imperatoris auctoritate & poteſtate, cùm ſummum Pontificatum obtinuiſſet, Cæſarem ipſum, à quo ſi non electus, ſaltem confirmatus fuerat, non dicam excommunicare, ſed etiam regno imperioque privare auſus eſt; res ante ea ſæcula inaudita. *Onuph. Panvin.* in vita *Greg.* VII. p. 272.

Intereſt thorough Italy; *and encouraged by the Diſcord of the* German *Princes engaged in a Civil War, when he had got the Popedom, contrary to the Practice of his Predeceſſors, contemning the Power and Authority of the Emperor, did preſume, I do not ſay to excommunicate, but to deprive* Cæſar *of his Empire, by whom he had himſelf been confirm'd at leaſt, if not elected. A Thing before thoſe times never heard of.*

[1] *This Novelty only, not to ſay Hereſy, had not yet put forth it ſelf in the World, that the Prieſts* —— *ſhould teach the People, that they owe no Subjection to bad Kings, and though they had ſworn Allegiance to them, that yet they ow'd them none. Nor were they to be ſaid perjur'd who ſhould conſpire againſt the King. Nay, he who will obey the King is to be reputed excommunicate; he who will reſiſt him, to be abſolved from the Sin of Injuſtice and Perjury.*

It is true, a few of his Predeceſſors had made ſome Attempts to incroach upon the Royal Power; But what they did can bear no compariſon with the Uſurpations of *Hildebrand*. And he, to avoid the Imputation of being the Author of ſuch unjuſt Innovations, and to make his ambitious Deſigns the more proſperous, did alledge, that Pope

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1 Nimirum, ut pace omnium bonorum dixerim, hæc ſola novitas, non dicam Hæreſis, nec dum in mundo emerſerat, ut Sacerdotes —— doceant populum, quòd malis regibus nullam debeant ſubjectionem, & licèt eis ſacramentum fidelitatis fecerint, nullam tamen debeant fidelitatem, nec perjuri dicantur qui contra Regem ſenſerint; imo qui Regi paruerit, pro excommunicato habeatur, qui contra Regem fecerit, à noxa injuſtitiæ & perjurii abſolvatur. *Sigeber. Gembl.* Chron. p. 606. ex Bib. *J. Piſtorii.*

Zachary

Zachary had deprived King *Childeric* of the Crown of *France*, and ſet it upon *Pepin*'s Head. But by the Stream of Writers it does appear, that by a Conſpiracy of the Nobility and People [m]King *Childeric* was laid aſide, and application only made to the Pope to allow and confirm an ill Deed. But the depoſing of Princes by their own Subjects was a thing in it ſelf ſo wicked, and wherein there was no precedent for Popes to intermeddle, that *Zachary* was to that degree confounded with this Addreſs from *Burchardus* in the Name of the People of *France*, that [n] *at firſt he durſt not ſo much as take into his Thoughts a Work of ſuch great Moment.* *Bellarmine*, a conſtant Advocate for the Popes in all Cauſes, ſays indeed, [o] *That no Man in his Wits will deny this act of the Pope to be righteous, eſpecially ſince the Event has taught that the Change was moſt happy.* But if we are to meaſure the Goodneſs of the Deed by the Suc-

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[m] Pipinus factus eſt rex ex communi ſuffragio Principum. Apolog. *Hen.* IV. p. 156. ed. à *M. Freher.*

Romanus Pontifex reſpondit, illum debere Regem vocari qui rempublicam gereret; detonſo igitur Hildrico & in Monaſterium detruſo, mox Franci Pipinum ſibi Regem conſtituunt. Annal. *Franc.* edit. à P. *Pithœo*, par. 2. p. 5.

Pipinus verò per Papam Zach. ex electione Francorum factus eſt Rex Francorum. *Got. Viterb.* Chron. p. 436.

Proceres Regni & Populi amplexi Pipini virtutem, pertæſique regis amentiam, Zacharia Romano Pontifice prius conſulto — Pipinum Regem creant. *Sabellic.* en. 8. L. 8. vid. *Hottomani* Francogalliam, c. 13. p. 108.

[n] Initio minimè audebat tam magni momenti cogitationem ſuſcipere. P. *Æmyl.* in vit. *Childer.* p. 63.

[o] Quod ſanè juſtum fuiſſe nemo ſanæ mentis negabit, præſertim cùm eventus docuerit mutationem illam feliciſſimam fuiſſe. *Bellarm.* de Pontiff. lib. 2. c. 17. p. 655.

ceſs of the Event, then all the Outrages and Villanies in the World, ſo long as they proſper, will by this Argument be juſtify'd, and victorious Rebels may believe they are carrying on the work of the Lord.

[p] It may be here worth noting, how *Honorius* I. who was Pope above an Hundred Years before *Zachary*, did reprove the Biſhops beyond the *Po*, who were earneſt with the Nobility to ſet up *Ariovaldus* in the Place of *Adoevaldus* King of *Italy*, againſt their Oath of Allegiance, and ſummon them to appear with their Cauſe before him.

The Popes, it ſeems yet, had not diſcover'd that they had Power to diſpenſe with Oaths, and cancel the Obligation of that Duty of ſubmiſſion to Kings, which St. *Peter* had laid upon all Chriſtians. It was not in thoſe Days revealed, that that Text, [q] *Thou haſt put all things under his feet*, was meant of the Pope; and the better to accommodate it to his *Holineſs*, that we are to underſtand by the *Beaſts* of the *Field*, *Men*, by the *Fowl* of the *Air*, *Angels*, by the *Fiſh* of the *Sea*, *Souls* in *Purgatory*: *All put under the Pope's Feet*.

Now as to *Hildebrand*, though he was a Publiſher of new Doctrines, yet there will be no reaſon to believe he brought them down from Heaven, if we may credit the Account of his Morals, which is given by his Contemporaries. Cardinal *Benno* [r] taxes him with all the deadly Sins, each

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[p] *Sigon.* de Reg. *Ital.* l. 2. p. 57. *Anno* 625.

[q] *Antonin.* Sum. vide reſponſ. ad *Tortum.* p. 177.

[r] *Benno* de vita *Hildebrandi*, p. 43, 44, 45, &c. edit. à *R. Reineccio.* 1581.

of

of which, upon the Commiſſion of it, does immediately put a Man out of a State of Salvation: With Murthers, Rapine, Adultery, and conſtant Practice of the Black-Art.

Hildebrand however paſſes always with *Bellarmine* for a Saint, and *Baronius* recommends his Example to the imitation of *Paul* V. as the moſt excellent Perſon that ever ſate in the Papal Chair. And they have no Names bad enough to beſtow upon *Benno*. Both of them alſo inſinuate the probability of the Book being written by a *Lutheran*, which goes under *Benno*'s Name: But *Baronius* was very unlucky in his Conjecture that [s] *Reinerus Reineccius* was the Father of this ſuppoſed ſpurious Piece, when near Fifty Years before the Edition of *Reineccius*, the Life of *Hildebrand* by *Benno* was Publiſhed among the Tracts in the Book, Entitled, *Faſciculus rerum expetendarum ac fugiendarum*. [t] It is the main Buſineſs of theſe two Learned Men in their voluminous Works to aſcribe uncontroulable, I may ſay boundleſs Power to the Biſhops of *Rome*, and to maintain their Right in the moſt unconſcionable Claims to a Sovereignty over Emperors and Kings; otherwiſe *Bellarmine* would never have vented it for Truth, that the Pope can change the Nature of Things,

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[s] Hic inquam conſartor impoſturarum; de quo alterum de duobus dicendum eſt, vel quòd eas ipſe commentus ſit ſtylo mendaci. *Baron.* Ann. Tom. 11. An. 1076. num. 7. p. 469.

[t] Sedis Apoſtolicæ Baronius ita erat acer propugnator — ut diuturna Regum maximorum imperia non dubitaverit ſcriptis ſuis labefactare atque convellere, *Jan. Nicii Pinac.* par. 1. p. 89.

and

and that [u] *if falling into Error he ſhould command Vice and forbid Vertue, the Church would be bound to believe Vertue to be Vice, and Vice to be Vertue.* It being ſtrange, that in the ſame Period he ſuppoſes the Pope can err, he ſhould aſſign ſuch a Power to him, as by reaſon of its Inconſiſtency with the Perfections of the Divine Nature, we may not aſcribe to the Almighty God himſelf. Otherwiſe *Baronius* would not have pick'd out of the whole Catalogue of the Popes, *Gregory* VII. and *Alexander* the III. as Patterns for *Paul* V. to govern himſelf by. At the latter of whoſe Feet *Frederick Barbaroſſa* [x] *lying proſtrate, he trampled upon his Neck, and began to ſing that of* David, *thou ſhalt go upon the Aſp and Baſilisk: And to the Emperor, who, his Spirits boiling within him, ſaid,* [*this ſubmiſſion is made*] *not to thee, but to Peter; the angry Pope, preſſing harder with his Foot, did reply, both to me and to Peter.*

And *Hildebrand*, the other Pope recommended to *Paul* V. *Henry* IV. [y] *upbraids with having by Money got Favour, by Favour got the Sword, by the Sword placed himſelf in the Seat of Peace,*

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u Si autem Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur Eccleſia credere vitia eſſe bona & virtutes malas. *Bellar.* de Rom. Pont. p. 803.

x Collo ipſius proſtrati pedem impoſuiſſe, cœpiſſéque interim Davidicum illud, ſuper Aſpidem & Baſiliſcum ambulabis: Friderico autem ingentes adhuc ſpiritus alenti, dicentique, non tibi, ſed Petro, irato ſimilem, impreſſa fortius planta, reſpondiſſe, & mihi, & Petro. *Sabellic.* Rer. Ven. dec. 1. l. 7. p. 200.

y Pecunia favorem, favore ferrum, ferro ſedem pacis adiſti, & de ſede pacis pacem turbâſti. Ep. *Hen.* IV. p. 196. ex Bib. *Ruberi.*

and,

and, when in the Seat of Peace baniſh'd Peace from it. Gregory [z] *could not but confeſs himſelf advanced by violent hands into St.* Peter's *Chair.* In which Chair he did dictate or decree, [a] *That his Name alone ſhould be rehearſed in the Churches. That he has Power to depoſe Emperors. That he ought to be judged by no Man. That he can abſolve Subjects from their Allegiance to unjuſt Princes.* That he ſhould give himſelf the Title of *Chriſt*'s Vicar, and yet make his Kingdom to be of this World, and by his Decrees ſet aſide the plain Precepts of *Chriſt*! That he ſhould pretend to be the Succeſſor of St. *Peter*, and teach Doctrines directly contrary to thoſe of St. *Peter*!

In which Chair he thunder'd out Curſes againſt the Emperors, Kings, Princes, Biſhops, and demanded Tribute almoſt of every Kingdom in *Europe*. Engaging them in bloody Wars, and ſetting their Subjects looſe from their Duty and Obedience. He contrived an Oath in ſuch a Form, to be impoſed upon Kings, as no honeſt Man could take it.

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z Ortus eſt magnus tumultus populi & fremitus — violentis manibus me in locum Apoſtolici regiminis, cui longè impar, rapuerunt. *Greg.* VII. Ep. l. 1. Ep. 3. Concil. *Labb.* Tom. 10. p. 7.

a Quòd illius ſolius nomen in Eccleſiis recitetur. Quòd illi liceat imperatores deponere. Quòd à nemine ipſe judicari debeat. Quòd à fidelitate iniquorum ſubditos poteſt abſolvere. Concil. Tom. 10. p. 110.

Vir dignus Pontificatu ad deprimendum Politicorum ſupercilium; Monarchas terruit nominis ſui & zeli claritate. Captivitatem Eccleſiæ, & ſervitutem, quam à principibus patiebatur, reſtituit. *Genebr.* Chron. p. 582.

Kings

Kings are to ſwear, [b] *faithfully to obſerve whatſoever the Pope ſhall command them.* *Bellarmine*'s Doctrine truly agrees with this Oath. For if the Pope ſhould command a Prince to murther an Hundred of his innocent Subjects, he was bound to believe it would be a Vertue ſo to do. But the fiery Rage of this fierce and haughty Man diſcharged its ſelf chiefly upon *Henry* IV. whom he excommunicated four times, [c] depoſed him unheard and unconvicted, and gave his Kingdom to *Rodulphus*. And, *after a terrible Journey in the depth of a ſevere Winter, made him, without all his Attendants, and ſtript of his Royal Robes,* [d] *to wait barefoot and faſting three whole days before he would admit him but into his preſence,* he all the time careſſing his Miſtreſs in the Caſtle at *Canuſium*.

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[b] *Juramentum Regis.* — & quodcunque mihi ipſe Papa præceperit, per veram obedientiam fideliter, ſicut oportet Chriſtianum, obſervabo. Concil. Max. Tom. 10. p. 279.

[c] Fuit autem hic Henricus ore facundus, ingenio acutus, eleemoſynis largus, in re militari fortunatiſſimus. Contra hunc Imperatorem Greg. VII. commovit & fovit Rodulphum ducem Saxoniæ, quem Electores in Phorcheim congregati elegerunt in locum Henrici, quem Papa depoſuit nec confeſſum nec convictum. *Fel. Fabr.* Monach. Ulm. Suevic. Rer. Script. ed. à *Goldaſt.* p. 91.

[d] Venit ille ut juſſum fuerat, & cum caſtellum illud triplici muro ſeptum eſſet, intra ſecundum murorum ambitum receptus, foris derelicto omni comitatu ſuo, depoſito cultu regio, nihil præferens regium, nihil oſtentans Pompaticum, nudis pedibus, jejunus, mane uſque ad veſperam perſtabat Romani Pontificis ſententiam præſtolando. Hoc ſecundo, hoc tertio die fecit. *Lamb. Schafnab.* p. 149, ed. *Piſtorii.*

Inſomuch

Inſomuch as in his own Letter to the *Germans* upon this Occaſion, he acquaints them, [e] *that all wonder'd at the ſtrange hardneſs of his heart, and ſome cryed out of him as not proceeding with the gravity of Apoſtolic Severity, but with the cruelty of brutiſh Tyranny.*

The Church of *Liege* farther inform us, they had read that *Hildebrand*, [f] *the only Pope who hath added to the holy Canons, had commanded the Marchioneſs* Mawd, *as the condition of the forgiveneſs of her ſins, to ſubdue* Henry *the Emperor.* —— *But whence*, ſay they, *is this new Authority, by which impunity of the Sins paſt, and licence for thoſe which ſhall be hereafter, is offer'd to the guilty without confeſſion and repentance?*

Theſe Proceedings do indeed ſuppoſe *God* [g] *to have committed to the Pope a Power, not only of determining diſputable Points, but* as *Benedict* tells *Paul V. of making new Creeds.*

So that it was judiciouſly obſerv'd by *Aventi-*

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[e] Omnes quidem inſolitam noſtræ mentis duritiem mirarentur, nonnulli in nobis non Apoſtolicæ ſeveritatis gravitatem, ſed quaſi Tyrannicæ feritatis crudelitatem eſſe clamarent. *Greg.* Ep. L. 4. Ep. 12. Concil. Tom. 10. p. 159.

[f] Solus Hildebrandus Papa ultimam manum ſacris Canonibus impoſuit, quem legimus præcepiſſe Mathildi Marchioniſſæ, in remiſſionem peccatorum ſuorum, ut debellaret Henricum Imperatorem. —unde hæc nova Authoritas, per quam reis ſine confeſſione & pœnitentia offertur præteritorum peccatorum impunitas, & futurorum libertas? *Leoden.* Ep. p. 141.

[g] Commiſſum ei munus à Deo excelſo, non modò articulos indeterminatos determinandi, ſed etiam Fidei ſymbolum condendi. *Bened.* in Præfat. reſponſ. ad *Tortum.* p. 179.

nius,

nus, [h] *that* Hildebrand *did absolve Men, not from their Sins, but from the Law and Sacraments of Christ, undermine the Peace and Piety of our Religion, raise War and Seditions, indulge Whoredom, Murther, Perjuries, Perfidiousness, Rapines, Fire; and to hide his Ambition did not only devise Fables, corrupt Annals, pervert Records, but also adulterate the heavenly Oracles. Forcing the Divine Writings to serve his Lust by false Glosses put upon them.*

And the Councils of *Mentz*, *Brixia* and *Wormes* did great service to Christianity, and pursued truly the Interest of the Church, when they deposed *Gregory* VII. [i] *as not elected by God, but one who impudently obtained the Popedom by Fraud and Money, subverted Ecclesiastical Order, disturbed the Kingdom of the Christian Empire, menaced Death to the Body and Soul of a Catholic and Pacific King, defended a perjured King, sow'd Discord among Friends, Strifes among the Peaceable, Scandals among Brethren, Divorces between Man and Wife,* &c.

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[h] Homines non peccatis, sed lege Christi, atque Sacramentis solvit, Pacem atque Pietatem Religionis nostræ labefactat, Bella, Seditiones concitat, Stupro, Cædi, Perjuriis, Perfidiis, Rapinis, Incendio indulget. Non solùm ad Ambitionem suam occulendam fabulas comminiscitur, Annales corrumpit, res gestas invertit, sed etiam cælestia Oracula adulterat: Divinas Literas fallò interpretando suæ libidini servire cogit. *Aventin.* Ann. L. 5. p. 573.

[i] Quia illum constat non à Deo electum, sed à serpto, fraude ac pecunia impudentissimè objectum, qui Ecclesiasticam subvertit ordinem: qui Christiani imperii perturbat Regnum: qui regi Catholico ac pacifico corporis ac animæ intentat mortem: qui perjurum defendit regem: qui inter concordes seminavit discordiam, inter pacificos lites, inter fratres scandala, inter conjuges divortia. Concil. Tom. 10. p. 389. Edit. à *Labbeo.*

To come to the laſt Scene of this high-ſpirited Pope, who put the Chriſtian World all into Commotion, if we may believe *Paul Bernriedenſis* a Writer on his ſide, and publiſh'd by *Gretſer* the *Jeſuit*, [k] *theſe were his laſt Words, I have loved righteouſneſs, and hated iniquity, therefore I die in baniſhment*: But if we will give credit not only to *Matthew Paris*, but *Sigebert Gemblacenſis*, and others; and to what *Cuſpinian* found in moſt ancient Records: [l] *He dying, to the Cardinals aſſembled about him did confeſs, he had greatly ſinned in his Paſtoral Charge, and ſtirr'd up the Wrath and Hatred of God againſt Mankind by the Inſtigation of the Devil,* [m] and *that on his Death-Bed he did extremely grieve for the trouble he had given* Henry *the Emperor, and ſo did abſolve him.*

And after all, why ſhould it ſeem ſtrange to any Man that *Gregory* VII. ſhould uſe crown'd Heads ſo coarſly, when he had ſuch a mean Opinion of *Royal Power*, as in an Epiſtle to *Heriman* Biſhop of *Mets*, to declare [n] *that Kings owe their*

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[k] Ubi verò in extremo poſitus erat, ultima verba ejus hæc fuerunt. Dilexi juſtitiam & odivi iniquitatem, propterea morior in exilio. *P. Bernr.* p 240.

[l] Moriens Cardinalibus convocatis confeſſus eſt ſe valde peccâſſe in cura Paſtorali, ac ſuadente Diabolo contra humanum genus iram Dei & odium concitâſſe. *Matth. Paris*, Anno 1087. pag. 13. *Sigeb. Gembl.* pag. 605.

[m] Invenio in vetuſtiſſimis annalibus Hildebrandum Monachum qui Greg. VII. dictus eſt, dum moreretur, plurimum, quòd Henricum Imperatorem moleſtâſſet, doluiſſe, & ob id, ante obitum ſuum abſolviſſe. *J. Cuſpinian.* in vita *Hen.* IV. p. 357.

[n] Quis neſciat Reges & duces ab iis habuiſſe principium, qui Deum ignorantes, Superbia, Rapinis, Perfidia, Homicidiis, poſtremo univerſis penè ſceleribus, mundi Principe Diabolo videlicet agitante, ſuper pares, ſcilicet homines, dominari cæca cupiditate, & intolerabili præſumptione affectaverunt? *Greg.* VII. Ep. L. 8. Ep. 21. Concil. *Max. Labb.* Tom. 10. Col. 269.

beginning

beginning to those Men, who knew not God, and who, by the agency of the Devil, and by Pride, Rapines, Perfidiousness, Murthers, and all kind of wickedness, got the dominion over them who by nature did stand on the same level with them. And in the same Epistle, [o] *Who doubts but that the Priests of Christ ought to be accounted the Fathers and Masters of all Kings and Princes?* And [p] *that Gold does not more excel Lead, than the Sacerdotal Dignity the Royal Power.* And likewise, [q] *That there is more power granted to an Exorcist, since he is made a Spiritual Emperor* [i. e. *Conjuror*] *to cast out Devils, than can be to any Layman on the score of Secular Dominion.*

Now was there ever a greater Patron of *Republican* Principles than this Pope, who most maliciously and falsly lays the *Foundations* and *Original* of *Kingly Power* in the Lusts and Sins of Men, assisted by the Devil? Could *Knox*, *Milton*, *Rutherford*, *Goodwin*, or any *Commonwealth's-Man* of them all, have spit ranker Venom at Kings, or spoke with greater Contempt of their Authority than *Hildebrand*, who makes them *Servants* to the *Priest*, and their Power less than that of one of the most *inferior Officers* in the Church?

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[o] Quis dubiet Sacerdotes Christi Regum & Principum omniumque fidelium Patres & Magistros censeri? Ibid.

[p] Quòd Aurum non pretiosius sit Plumbo, quàm Regia Potestate sit altior Dignitas Sacerdotalis. Col. 270.

[q] Major Potestas exorcistæ conceditur, cùm Spiritualis Imperator ad abjiciendos Dæmones constituitur, quàm alicui Laicorum causâ Secularis Dominationis tribui possit. Ibid.

And

And having made this Report of the Life and Behaviour of *Hildebrand*, and cited the Authors upon whoſe Authority it does rely, I conceive I need not tell the Reader, that the Writers I have dealt with were all of the Church of *Rome*, and generally confeſſed to be the moſt eminent and judicious Hiſtorians in theſe Matters; and that moſt of the notorious Crimes charged upon *Hildebrand* do not appear more from others, than from his own Words to be found in his Books or Epiſtles. Neither will it be eaſy to free *Bellarmine* from much diſingenuity in going about to take away the Credit of *Jo. Aventinus*'s Hiſtory, for that he does not name the Authors from whence he has it; when in the Period immediately above that which *Bellarmine* quotes [r] out of *Aventinus* concerning the Faults of *Henry* IV. *Aventinus* [f] declares, that he follow'd the Publick Authority of the Letters, *Diploma*'s, Edicts, Reſcripts, that paſſed between *Henry* and *Hildebrand*, ſtill preſerved in their Libraries. And that he did not charge either of them with any Vice, which was not owned by their Friends, nor praiſe any Virtue in either, which was not before aſcribed to them even by their Enemies. But how far *Bellarmine* was from relating things thus honeſtly, we may reſt ſatisfied

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[r] *Bellar.* de Rom. Pont. lib. 4. c. 13. Col. 837.

[f] Extant præterea in Bibliothecis noſtris Epiſtolæ, Diplomata, Edicta, Reſcripta Hainrici, & Hildebrandi ultro, citróque miſſa. Ego horum inſtrumentorum Publicam ſequar Authoritatem, utriuſque cauſam ſedulò, & ex fide perorabo: vitiis utriuſque (ut homines fuerunt) notandis, amicis, in virtutibus prædicandis hoſtibus credam. *Jo. Avent.* Annal. *Boi.* lib. 5. p. 563.

from the Citation now mentioned. Where he has from *Aventinus* tranſcribed the Vices of the Emperor, but concealed his Vertues which next follow.

Now had we time, it would not be hard to ſhew, how the Biſhops of *Rome*, who did tread in the Steps of *Hildebrand*, have been for the moſt treated with the ſame Sharpneſs, and Diſreſpect. How the Princes have aſſerted their Rights conferred by God againſt the unjuſt Intruſions of Popes. And with what Contempt and Neglect they have receiv'd their inſolent Meſſages in all Countries. I produce an Inſtance or two, Ancient and Modern. When *Boniface* VIII. writ to *Philip* the Fair of *France*, [t] *to give him to know he was ſubject to him in Matters Spiritual and Temporal; and that they were Fools who thought otherwiſe.* His Anſwer was, *Let your Holineſs's wonderful Wiſdom know, that in Temporals we are ſubject to no Body.* They that complain of the indecency of the King's Language, muſt obſerve it is the ſame the Pope uſed firſt, and that his Holineſs ſhould not have provoked his Son to wrath.

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[t] Bonifacius ſervus ſervorum Dei Philippo Francorum Regi ..... ſcire te volumus, quòd Spiritualibus & Temporalibus nobis ſubes. — aliud credentes fatuos reputamus. Philippus D. G. Francorum Rex, Bonifacio ſe gerenti pro Pontifice maximo, ſalutem modicam ſive nullam. Sciat tua maxima fatuitas in Temporalibus alicui nos non ſubeſſe. Les Croniq. & Annal. des France par *Nicolle Gilles*, p. 132. A Paris 1562.

Mira hominis impudentia fuit, qui Regnum Galliæ Pontificiæ majeſtatis beneficium aſſerere auſus eſt. Verùm multò ſtolidiores eſſe puto, qui diſceptant an tantum liceat Pontifici. *J. Tillii* Chron. de Reg. *Franc.* ad Ann. 1302.

When

When *Sixtus* V. ſent out his Bull againſt the King of *Navarr*, pronouncing him a Heretick, and that he had cut off his Right of Succeſſion to the Crown of *France*: The King, in his Remonſtrance, does declare, [y] *That as to the feigned Crime of Hereſy, whereof he is falſly and unjuſtly accuſed, he affirms that the Pope (ſaving due Reſpect to his Holineſs) does falſly, wickedly and malitiouſly lye. And that he is of all Hereticks the greateſt, as he undertakes to prove in a free Council aſſembled, according to the Laws.*

I farther obſerve under this Head, that the Popes did take upon them firſt only to confirm the Emperors by putting the Crown on their Heads, and from thence afterwards they pretended to a Right to depoſe them. And yet among all [x] the *Eaſtern* Emperors, none but *Juſtinus* I. and *Petrus Altiſſiodorus* were crowned by Popes. He by *John* I. and this by *Honorius* III. And in the *Weſtern* Empire this Cuſtom commenced but in *Charles* the Great, upon whoſe Head *Leo* III. placed the Crown in grateful conſideration of the excellent Services he had done the Church againſt the *Lombards*.

Now ſhould it be ſaid, that the Relation we make is of Matters done at a remote diſtance from our times, and that we may preſume the Doctrines

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[y] Quòd ad confictum crimen Hæreſeos attinet, de quo falsò & injuſtè ab illo Sixto, qui nomen Papæ ſibi arrogat, accuſatur; ait & affirmat hunc (ſalvâ ejus Sanctitate) falſè, nequiter, & malitiosè, mentitum eſſe; hùncque ipſum fore Hæreticum omnium maximum. Quemadmodum recipit probare in Concilio libero & ſecundùm Leges congregato. De poſtr. Mot. Gall. p. 305.

[x] *M. Rouſſel.* Hiſt. Jur. Pont. l. 7. p. 699.

of deposing and killing of Kings (though not yet condemned by the Church of *Rome*) to be disown'd by all the Members of it, since some of them have writ expresly against them, and none of them have lately given us any occasion to charge them with holding these wicked and unchristian Doctrines. To this it may be answer'd, that although the present Pope *Innocent* XI. has censured sixty-five lewd and pernicious Propositions, taught by *Jesuits*, and other *Popish* Casuists, if that may be call'd a Censure which is so very soft and gentle, yet he has slipt over this Doctrine so frequently taught by the same Men, *That a Prince excommunicated or depriv'd by the Pope, may and ought to be deposed or killed by his own Subjects, or any whatsoever, as heretical*, without taking the least notice thereof. What reason can we assign for this? Could his *Holiness* be ignorant of a Proposition maintained by *Parsons*, *Mariana*, *Rossæus*, *Bellarmine*, *Suarez*, *Becanus*, *Hessius*, *Valentia*, *Hereau*, *Gretser*, *Sanctarellus*, and many others? Or could he think there was not so much need to condemn this King-killing Doctrine, and that the Consequences of it were less dangerous than those by him condemned, when yet the teaching thereof has been the occasion of spilling of so much Christian Blood, and was the Foundation upon which the *Powder-Plotters* laid their horrible Design, and when but a few Months before this Decree of the Pope came forth, so many of the Sons of his Church in our Nation fell by the stroke of Justice for conspiring the Death of the King?

What

What can we then ſay, but that this ſmall and harmleſs Error of the Caſuiſts teaching the Lawfulneſs and Duty of killing Heretical Princes, was ſpar'd by his *Holineſs*, when he condemned ſo many others, out of prudent foreſight of the good Service it yet one time or other may do the *Roman* Church? And there will be more ground for this Conjecture, when we remember that Cardinal *Perron* did ſolemnly profeſs, that before he and his Brethren the Biſhops of *France* would by Subſcription declare the depoſing Doctrine to be unlawful, they would die Martyrs at the Stake.

And as for thoſe of that Church who have writ againſt this Power in the Pope of depoſing Kings, we know ſome of them labour under an Excommunication at *Rome* for their pains to this Day. And whether there be freſh occaſion to charge any Papiſt with theſe Doctrines, let what follows determine.

One *J. D.* a Jeſuit, after the late Plot, puts forth a Catechiſm, entitling it, *A brief Inſtruction touching the Oath of Allegiance.* And with his Deſign he acquaints us in his Preface, that *it is to defend the Refuſers of the Oath of Allegiance, and to confirm them in their Chriſtian Reſolution, and to reclaim ſuch as have been miſled.* As, in his Opinion, all thoſe are who have ſworn Allegiance to the King. And upon them he makes this odious and prophane Reflexion. *Some who took the Oath, have ſince, to eaſe their Fault ſlept at a Miniſter's Sermon, and taken the* cheering Cup *and Lord's Supper to help its Digeſtion.* Then as to the Oath

it ſelf he tells us, [y] *That to hold this Oath cannot be taken without grievous ſin, and without perjury, is but what two Popes have declared with ſeveral* Breves. And accordingly, after ſeveral frivolous Matters debated, he brings his Scholar to acknowledge [z] *I am ready to ſubſcribe that you have made good the unlawfulneſs of the Oath, First by reaſon of the* Title *of* Parliament *exacting it.* 2. *For want of truth in all the Clauſes of the Aſſertory Part.* 3. *For want of juſtice in the Clauſe of the Promiſſory Part.* Laſtly, *For want of neceſſity; there being a neceſſity under a grievous ſin, as the* Pope *declares, for the not taking it.*

And yet every one knows that the very deſign of the Oath ſo much condemn'd, is only to bring Men to acknowledge their Allegiance to the King, and to abjure that damnable Doctrine, that Princes which are excommunicated, or deprived by the Pope, may be depoſed or murther'd by their Subjects or any whatſoever.

Now ſince in the Triennial Aſſembly of the *Jeſuits* in *London*, *April* 1678, ſo great a part of the late Popiſh Plot was ſworn to have been hatch'd; ſince the diſcovery thereof proved fatal to ſo many of them; ſince at their Death they did renounce the Doctrine of the Lawfulneſs, upon any Occaſion or Pretence whatſoever, to deſign and contrive the Death of the King; and ſince the very Scope of the Oath of Allegiance was to preſerve the King's Liege People from being tainted with thoſe Opinions which the *Jeſuits* in their

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[y] *Catech.* p. 15. [z] *Catech.* p. 47.

dying

dying Speeches did condemn, it might reaſonably have been thought, not only that no Member of that Society for the time to come would have writ againſt the Oath of Allegiance, but alſo that the whole *Engliſh* Order, in their next *Triennial Aſſembly*, would by ſome publick Acts have condemned the Doctrines of depoſing and killing of Kings, and thereby have given both Credit and Authority to the Declarations, upon this Occaſion, made by their dying Friends, and likewiſe Evidence to the World of their own Loyalty.

But ſo far were they from giving the King any farther Aſſurance of their Loyalty and Allegiance, that by a Decree they condemn afreſh the Oath of Allegiance, and refuſe to admit to Abſolution, thoſe of their Church, both that have taught the Oath to be lawful, and that have taken it, without they will publickly recant, and give manifeſt Signs of their Repentance; and promiſe amendment for the future.

The Decree *of the* Fathers *of the* Society *of Jeſus of the* Engliſh *Province, at their Provincial Congregation made, againſt the* Oath *of* Allegiance *at* Ghent, *the fifth day of* July *this preſent Year* 1681.

That we may proceed with Uniformity amongſt our ſelves in the manner of acting touching the Oath of Allegiance.

1. Let us all profeſs, that as much obedience and fidelity ought to be ſincerely ſworn and exhibited to our King from eve-

ry one of us, as is wont to be sworn and exhibited to any Prince whatsoever from other Catholick Subjects.

2. That the Oath, as now it is, sprinkled with many heterodox Clauses, cannot be taken, as being condemned by many Breves of Popes.

3. If any (against the Decrees of Popes) have taught the foresaid Oath to be lawfull, let him not be admitted to absolution, without publick Recantation, either made or sacredly promised.

4. Those who against their Conscience have taken the Oath, let them be deprived of Absolution, without manifest Signs of Repentance, and promise of Amendment for the future. But those who with a good Conscience have taken it, are to be instructed: and if they renounce it, are to be absolved.

5. Let care be taken, lest either too much facility or morosity in absolving breed Scandal.

Thus we see what Opinion, not only single Members, but a whole Assembly of *English Jesuits* have of the Oath of Allegiance, and how they think themselves bound in Conscience to treat those of their Church, who either take the Oath, or write in defence of it: And what little ground any Prince can have to hope they ever should become truly loyal Subjects. For all their specious Professions of swearing as much Obedi-

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ence and Fidelity to the King, as other Catholic Subjects do to their Prince, will come to juſt nothing, ſo long as they refuſe to abjure all Power in the Pope or the People to depoſe them. Since, ſhould the Pope proceed to a Sentence of Depoſition, they that acknowledge ſuch a Power in the Pope, muſt take themſelves to be abſolved from all that Allegiance they had ſworn, and from owning him any longer for their King. So that both the King's Safety, and their Allegiance will entirely depend upon the Pope's Pleaſure.

Neither can the King have better hold of them, by any Oath they ſhall pleaſe themſelves to take, ſince that Oath alſo, according to the Doctrine of the Decree, would become unlawful, and ſo ceaſe to bind them, if it ſhould happen once to be condemn'd by one of the *Breves* or *Bulls* of the Pope. Moreover, though theſe *Jeſuits* do profeſs, yet indeed they do not exhibit as much Obedience to the King, as other Popiſh Subjects do to their Prince; for it is well known, that they of the *Gallican* Church do pay Obedience to the Laws and Edicts of their King even againſt his Holineſs's *Bulls*; and ſixty Doctors alſo of the *Sorbon* have declared, that the *Engliſh* Subjects of the *Roman* Perſuaſion may lawfully and ſafely take the Oath of Allegiance, which this *Conſult* of *Jeſuits* has condemned.

But to do the Reverend Fathers of that Order right, it muſt be confeſs'd, that notwithſtanding all the Affronts they have put upon Kings, they can groſly flatter them, when it will ſerve the Intereſt of their Society. Of which egregious Flat-

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tery the *French Jesuits* in their College at *Paris*, founded by the Bishop of *Clermont*, have given a very late Instance. Where in the Place of their old Inscription, *Collegium Claromontanum Jesu*, they have put up this, *Collegium Ludovici Magni*, wiping out at once the *Names* both of their *Founder* and *Saviour*.

What a change will Interest make in the Opinions and Practices of Men! Pope *Hildebrand* (to whose *Dictates* the *Jesuits* pay most religious respect) declares Kings to be the Priests Servants, and even inferior to the *Exorcist*: But these pious Fathers did not think they had given testimony sufficient of their Loyalty, till they had preferr'd their *King* before *Jesus Christ*.

And having thus proved that all Resistance to the Supreme Authority is unlawful, and that the Popes were the first abettors of it in the Christian Church by pretended Arguments from Scripture; I come,

2. To shew with what Care, Impartiality and Patience the good Christian searches into the Grounds and Causes of his Persuasion, that the Commands of Authority are sinful, before he refuses to pay Obedience to them. No Power on Earth can make him withdraw his Obedience to God, nor any Danger awe him into the doing of that which he believes to be a Sin. Where Man's Laws stand in opposition to God's Law, if it may be done without detriment to his Religion, he accepts the Benefit of Christ's License given to his Disciples, and makes his Escape by flying from one City to another, or else he patiently submits

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to the Penalty decreed to be inflicted upon him for his conſcientious Refuſal.

But becauſe Men have refuſed to conform to the Laws of the Government when there has been nothing in them repugnant to the Will of God, and have been juſtly puniſhed for their Diſobedience, at the ſame time they have thought themſelves Martyrs for the Cauſe of Chriſt; and ſince on the one Hand it is moſt unhappy for them to ſuffer for their Miſtakes, and on the other of ill Conſequence to Governors, that their Laws, when juſt and expedient, ſhould not be duly obſerved; therefore the Man, who has poſſeſs'd his Soul with Patience, does not run away with the firſt Appearances of Things, as being prone to ſuſpect the Error may lie rather in his Underſtanding, than in the Laws of his Superiors; nor does he forbear to comply with the Will of the Higher Powers, till upon much conſideration he becomes perſuaded there can be no compliance without involving himſelf in Sin. And if a Law chance to be enacted, the Matter whereof may ſeem evil to him, he does not haſten raſhly into any Concluſion, but he employs his Patience, his Sincerity, his Prudence in all the proper Methods to inform his Judgment truly, before he comes to a Reſolution how he muſt behave himſelf.

And in order to proſper in a Work of ſuch Importance, he begins it with hearty Prayer to God to bleſs his Undertaking, and guide him into all Truth. Before he enters into the Merits of the Cauſe it ſelf, he impartially enquires, whether he be not carried into it by Prejudice, Paſſion, Profit, Fame,

Fame, or ſome other ſecular End. Whether he has not taken up this Opinion of the Unlawfulneſs of Conformity to the Laws, as well as many falſe ones, by the Prejudices of a diſadvantagious Education; by having heard the Arguments, read the Books, and converſed with the Men only, who are of one ſide? There being reaſon to believe that many of the Diſſenters from our Church are mere Strangers to all the Conſtitutions of it. They have rarely, if ever, been preſent all the time of Divine Service, they have never ſeriouſly peruſed any one Office of our Liturgy, and fairly weighed what may be ſaid for it.

They ſcarce can pretend to have read more Leaves of the Book of Publick Prayers than of the *Alcoran*. However theſe Men ſeparate from us, becauſe they have been taught to do ſo, and becauſe their Friends do, upon whom they have ſuch a Dependance as not to dare to diſpleaſe them. And in which courſe while they continue, their moſt dangerous Errors will be incurable.

He farther conſiders whether his preſent Diſſent does not proceed from his having had a known Reputation in ſuch a Party a long time; and although he could now without any violence to his Conſcience, yet he is aſhamed to retreat? Or whether it be not becauſe he finds his oppoſition to the Government to be Popular, and he draws Crowds after him of Admirers; or to be very profitable, he gains a fair Livelihood by it, and ſhould be at a Loſs for his Subſiſtence, did he not engage himſelf in the Intereſts of the Diſſenters?

Laſtly,

Laſtly, He conſiders whether he doth paſs judgment in the other Caſes which occur in his Life, with the ſame Scrupuloſity and Tenderneſs he does in this. For if he have with ſuch Art managed his Conſcience, that notwithſtanding its tenderneſs in the Matter of Conformity, it can allow him to live quietly in the known Breach of any of the Moral Duties of Religion, he has juſt reaſon to ſuſpect his want of Sincerity as to the Cauſes for which he divides from the Church. If notwithſtanding his long refuſal to join with us in our Common Prayers, as ſtinting the Spirit, and not tending to Edification, he yet can ſubmit to the Forms of Solemnization of Marriage to gain a Perſon with a great Fortune, and to legitimate his Iſſue to inherit it; and if, after many Years abſence from our Churches, and ſeparation from our Communion as Anti-chriſtian and unlawful, he yet can receive the Holy Sacrament with us to qualify himſelf for an Office or Employment, it will be obvious either that his Conſcience is perverſly inſtructed, or that he he is an Hypocrite.

Now as none of the Reaſons before-mentioned can juſtify any Man's Diſobedience to Authority, ſeeing they owe their riſe to Pride, Intereſt, or Paſſion; ſo were ſuch Heads of Enquiry duly poiſed in the Balance, and allow'd their juſt Weight, they would diſcharge out of Mens Minds abundance of thoſe Scruples, wherewith they have brought much Charge and Trouble upon themſelves, and given great diſturbance to their Governors; and they would be able by theſe Methods to diſtinguiſh between what was done out

of pure Conſcience, and what under the Colour of it only.

But if having proceeded thus far, by a removal of thoſe things, which, in this caſe, ought to have no influence upon Conſcience, ſome diſſatisfaction ſticks ſtill in the Mind, the proper work remaining is, to try the Objections of Conſcience by the Rule of Conſcience. The Rule of Conſcience is the Will of God; the Will of God is diſcover'd by the Light of Nature, and revealed in the Holy Scripture. And by an Application of the Objection to the Rule, the Conſcience may diſcern whether there be any ſtrength in it. For whatſoever we find God to have commanded, we are bound in Conſcience to do it; whatever to have forbidden, we are bound in Conſcience to avoid it: And in Matters, by God neither commanded nor forbidden, the Thing is indifferent, and the Conſcience free. A Man may let it alone, without omitting his Duty; he may do it without committing a Sin. For how is it poſſible, that ſhould be a Duty which God never has commanded, or that a Sin which God never has forbidden? Thus the Apoſtle argues moſt truly, *where no law is, there is no tranſgreſſion.* Wherefore, if upon a juſt compariſon between theſe Commands of Authority, againſt which the meek Chriſtian's Scruples have lain, and the Word of God, there does not appear any thing in them enjoined, which by the Divine Laws is forbidden; nor any thing forbidden which God has required, it will evidently follow, that he muſt acquit the Commands of his Governors from all imputation

Rom. 4. 15.

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of Evil, and diſmiſs thoſe Scruples from his Conſcience, which hitherto have been the occaſion of his Diſobedience, and expoſed him to the Laſh of the Law. And this is the Caſe of the Church of *England*; for few of the ſober Nonconformiſts have been ſo far carry'd away with the Power of Prejudice, as to affirm that there is any Thing in her Conſtitutions expreſly forbidden by any Law of God; and thoſe few who have been ſo hardy as to paſs this unjuſt Cenſure upon her, neither yet have, nor ever will be able to prove their Aſſertion. And thoſe Places of Holy Writ which ſome Men would have preſt into the Service of this Cauſe, when the Reaſon and Occaſion of them has been thoroughly examined, to all unprejudiced Men have appear'd, to look another way.

But if the Scruple againſt Conformity is not taken from the Words of Scripture immediately, but inferred upon ſome Conſequence which is thought to flow from them, or bottoms upon ſome difficult Text, which may require Learning and Depth of Judgment to the finding out of its Meaning, or upon a Metaphor or Allegory, as many Miſtakes in Religion have done, or upon his ignorance of the State of the Church, and the Controverſies and Errors on Foot, when thoſe Portions of the Divine Writings were penned wherefrom he deduceth his Argument, and ſo he finds it an hard Matter to deliver himſelf from his Doubt, then he repairs to ſome Sober, Grave, Wiſe Man, eminent for his Piety, Learning, and Skill in Controverſies; and having ſtript his Soul from Prejudices, and that Biaſs, which either Paſſion or Pro-

ſit may have clapp'd upon it, with all Candor and Ingenuity he opens and lays his Caſe before him, reſolving firmly to ſubmit himſelf to his Reaſons, ſo far as they ſhall convince him; and to order his Converſation accordingly.

And by taking this Courſe, there will be great Reaſon to hope he ſhall have his Doubts cleared, his Scruples removed, and thoſe Objections diſſolved, which had he relied alone upon his own Abilities, might have enſnared him in unwarrantable Diſobedience to thoſe God has ſet over him, and pull'd down heavy Calamities upon himſelf.

But if after all theſe honeſt and commendable Endeavours, again and again repeated according as the difficulty of his Cauſe required, and he had Opportunity to do it, he cannot attain to an entire Maſtery of his Scruples, and give his Conſcience full ſatisfaction, however he will evidence to the World the uprightneſs of his Heart in the Pains he has taken by his quiet and humble Deportment. For what Scruples ſoever he may have as to other Things, he is well aſſured that Meekneſs, Peace and Charity, are eſſential Ingredients in the Character of a true Chriſtian. [a] And although the Learned may diſcover the Errors of his Underſtanding, yet it is his daily Care, the Good and the Wiſe ſhall have no true Reaſon to

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[a] Neque multum ſpei apparere de Puritanis, ut in Anglia vocantur, hominum genere turbulento & ſeditioſo, ad moderationem & mutuam tolerantiam flectendis; animi eorum elatiores ſunt, quàm ut aliis præterquam ſibi ſolis quidquam tribuant; novitatis cupidiores, quàm ut Antiquitatem, & efferatiores, quàm ut tranquillitatem reſpiciant, *G. Calixti* Judic. de Controv. Theolog. p. 138.

blame

Blame him for ſtubbornneſs in his Will, for haughty, perverſe and unruly Paſſions, ſuch as make him to contemn the Judgment of others, and will ſuffer him to comply with no Body but upon his own Terms.

He does not therefore grow peeviſh or cenſorious, and forthwith condemn all that differ from him in Opinion or Practice: He does not ſet up for a Patron of a new Sect, and lay aſide all due Reſpects to Antiquity, draw as many as ever he can into his own Party, and confine Salvation to the ſmall Number of his own Perſuaſion, as if the Divine Providence had engaged it ſelf in ſecuring them alone from all damnable Sins in Practice, and Miſtakes in Faith. He does not whiſper Stories and Jealouſies into Men's Ears to diſpoſe them to Turbulency and Sedition, nor ſpeak evil of Dignities, and libel the Rulers of his People; he does not clamour againſt, nor arraign the whole Management of Publick Affairs, much leſs entet into wicked Plots, and with the ſame illegal Violences go about to maintain his own Religion, by which thoſe of the Church of *Rome* have ſo often attempted to introduce theirs. But he is meek and patient, and eaſie to the Government under which he lives; he conforms to all its Conſtitutions as far as in Conſcience he can; he is Affable and Courteous to his Neighbours, and upon all Occaſions ſhews a great Charity for thoſe who have not the ſame Sentiments with him in Matters of Religion: He minds his own Buſineſs, keeps his peculiar Opinions to himſelf, whenever they ſtand op-

poſite to the Eſtabliſhments of Authority, and is contented privately to enjoy them.

And having thus preſented you with ſeveral Inſtances which go to the deſcription of the good Chriſtian, who in patience has poſſeſs'd his Soul; I will now briefly propoſe the Means by which he doth attain it.

1. He is daily leſſening his Deſires of thoſe things, whereof there is but ſmall uſe, and he may ſubſiſt well without them. And having once contracted and confined his Appetite to what only is neceſſary to the comfortable Supports of Life, or in the firſt Rank of Things convenient for it, as he is but a little concern'd for the purchaſe of whatever elſe the World can afford, ſo the Loſs of it never torments him.

Now the Neceſſaries to Life are ſo few, and almoſt in all Places, through the Goodneſs of God, ſo eaſy to be procured, that he who has ſtript himſelf of all covetous Deſires of the Vanities and Superfluities that moſt Men ſpend their time in eagerly purſuing, may have his Will at a cheap Rate; and there are ſo few Things which will come croſs upon him, that he hath hardly left a Blot open for even the ſpiteful to hit, which can ruffle and diſorder his Patience.

2. He takes more care to govern his Paſſions, than to ſecure himſelf againſt Adverſity. For it may always be in our power, by the Grace of God and good Management, to keep our Appetites and Paſſions under the Conduct of our Reaſon: but the niceſt Care cannot ſecure us from Diſeaſes, cannot preſerve the Lives of our neareſt Relations, Children

dren and Friends, or be a ſufficient Guard againſt the Effects of other Mens Malice; or exempt us from our proportion in the Miſeries, which a Flood, or a Fire, or any other publick Calamity brings along with it. Moreover, Tempeſts in our Paſſions utterly unfit us for the Service of God, and rob our Souls of all ſincere Pleaſure. Whereas, there is no Inſtance of adverſe Fortune, but by a generous patience will be conquer'd, and we may turn it into an Inſtrument of Vertue, that ſhall either haſten our Repentance, or increaſe our Truſt in God, or make us fair Examples for leſs exerciſed Chriſtians to imitate.

3. It it good often to ſuppoſe, that the ſevere Hardſhips, which we ſee others to labour under, may in a ſhort time come to our own Turn; by which Courſe, as we ſhall learn to be merciful to thoſe in diſtreſs, and charitable in the Cenſures we paſs upon the unfortunate, ſo we ſhall be admirably prepared to receive all ſorts of Afflictions, which can never ſurprize and confound them, who live in conſtant expectation of them.

4. When our Minds are moſt free from the Diſturbances and Rage of Paſſion, let us form Judgments of all the Good and Evil Things, which in the Courſe of this Life may happen unto us. And then peremptorily reſolve in our Practice to adhere to, and follow theſe deliberate and well-adviſed Judgments, notwithſtanding afterwards, our Fears, or our Fury, may tumultuouſly preſent us with new Meaſures to order our ſelves by.

5. That we may not be miſtaken in the Judgments we frame of Things, let us be carefull to love every Thing in proportion to its Goodneſs. And the true way to rate this Proportion, will be to find out how much every Thing can contribute to the Peace of our Mind, which is the greateſt Good we poſſibly can receive from Things. From which Rule we may certainly conclude, that we are abſolutely to love God only, and Vertue: But to eſteem and covet all Things elſe with Limitations, with Conditions, and ever with ſubmiſſion to the Divine Pleaſure.

For as God is the ſole Author of all true Peace and Joy of Mind, ſo Vertue is the Means alone, whereby we can qualify our Souls for ſo great a Bleſſing, and prevail with God to beſtow it upon us. How vain then is it to ſet our Affections upon any of the Goods of this World, and to make them ſo neceſſary to our Happineſs, as to think our ſelves miſerable, if we ſuffer a Diſappointment in our Expectation?

6. The moſt powerful Means to the attaining of Patience, is to carry our Eyes beyond the next and immediate Cauſes of Adverſity, unto the great Diſpoſer of Things, by whoſe Sufferance, if not Decree, every Publick Calamity, every private Affliction comes to paſs. So we ſhall diſcover a righteous Judge, never puniſhing the Wicked above their Demerit; a merciful Father, ever deſigning to reclaim the Perverſeneſs of his Children by his gentle Chaſtiſements; a wiſe Governor, ſtill bringing great good out of all the Diſorders, Combuſtions, and Diſaſters in the World.

Did

Did we but take this Proſpect of Affairs, we ſhould diſcern the Beauty of Providence in the moſt crooked and harſh Paſſages of this preſent State. We ſhould behold the Events of the wildeſt Jars and Confuſions, orderly and methodically conſpiring to the glory of God, and the good of the Creation. Were we but conſtantly affected with a lively Senſe of the Wiſdom of the Divine Management in all the Iſſues of Things, we ſhould be ſo far from loſing our Patience by being defeated in a little Deſign, by a trifling Loſs, by a tedious Attendance for a ſmall Debt or an Act of common Juſtice, by a denial of a reaſonable Requeſt, by an unkindneſs in a Friend, by a light diſgrace from a Superior, by a ſlight from an Equal, or by a neglect in an Inferior and Dependant, that we ſhould faſhion our ſelves into an exact compliance with the allwiſe Diſpoſals of Providence, even when we were ready to be deprived of the deareſt of our Relations, the beſt part of our Eſtate, and our own Lives were in evident Danger.

Did we but reflect how uncertain an Hold we have in the Goods under the Sun, ſhould we to that Degree place our Security in them, as to bid our Souls take their Reſt? Should we ſo ſet our Affections upon them, as to grieve and murmur upon their Loſs, like Men utterly undone? Did we but conſider our dependence upon God, not only for Food and Raiment, but the very Breath of our Noſtrils; ſhould we thus inſolently trample upon our poor and harmleſs Neighbours, and be ſo laviſh of their Reputation, and yet forget all

Moderation and Patience upon the leaſt Affront or Injury from others?

Did we but remember how much God has born with the beſt of us, how many open Abuſes of his Grace he has paſs'd by, and how long he is pleaſed to wait, expecting the return of his Prodigal Sons, we could not, at this unchriſtian Rate, lock up the Bowels of our Charity and Compaſſion from the Needy and Diſtreſſed, and account ſo ſeverely with each other for every little Treſpaſs.

Let then the Conſideration that God never puniſheth us more than we need, that God never afflicts us but in meaſure, and with regard to our ſtrength, that God never correcteth us but with deſign to reform us, engage us every one, through all the Parts of our Lives, readily and chearfully to ſubmit to his moſt Holy Will, and to demean our ſelves with all Patience, Charity, and Long-ſufferance one towards another.

Of the Wiſdom and Goodneſs of Providence.

TWO SERMONS BEFORE THE QUEEN, At *WHITE-HALL*,

Auguſt 17, and 24. MDCXC.

SERMON I.

PROV. iii. 6.

In all thy ways, acknowledge him.

IT would not be eaſy for Men with little Temptation to be drawn into great Sins, if they were fully perſwaded that God was preſent, did behold the Affronts they were putting upon him,

and would call them to a ſtrict Account for them: Neither would good Chriſtians be ſo affrighted with the remote Appearances of Danger, and ſink ſo quickly under Affliction, had they a firm Belief that God was ever nigh them, and ready to deliver and ſupport them.

Thoſe Holy Perſons who accuſtom themſelves to conceive God always preſent, as they dread doing the leaſt Evil, or neglecting any Part of their Duty, ſo the moſt terrible and cruel Attempts of the Wicked, cannot make them withdraw their Dependance upon the Divine Providence, or renounce the Hopes they have in God's Mercy: So that the Boldneſs and Security which does appear in bad Men, and the unreaſonable and groundleſs Fears to be found in ſome Chriſtians, do both chiefly proceed from their want of a hearty Perſuaſion of the Omnipreſence of God, who obſerves their whole Behaviour, and will certainly puniſh Sinners, but protect and preſerve his Servants.

Nothing then will more ſuppreſs Wickedneſs, and diſmay and terrify Sinners, than frequent Meditations upon the Divine Preſence; and nothing would ſo uphold our Spirits in all Conditions, as to let it be our daily Practice to think of the unerring Providence of God, which diſpoſes all Affairs and Events by wiſe Rules, and ſends Good or Evil to Men according as the Circumſtances of their preſent State do require, and ever with a Deſign to make them the better thereby.

If therefore Men did believe that God governed the World, and ordered all the Affairs thereof,

they

they could not aſcribe the Iſſue of Things to their own Power, and look upon the Proſperity of their Condition to be the effect alone of their own Wiſdom and good Management. Neither would they think that thoſe Pains, Loſſes, and Calamities came by Accident and Chance, which God ſent on Purpoſe, either to try their Love, or to reform their Manners, or to puniſh their Sins for an Example to others.

It muſt much abate the Bitterneſs of Afflictions and Loſſes, to be convinced, that they who are humbled under them, who bear them meekly, and dutifully do ſubmit to the Pleaſure of God, will thereby greatly improve the Graces and Virtues of their Soul, and ſhall receive ſome extraordinary Bleſſing from the Hand of God, the reliſh of which will be much heighten'd by their paſt Sufferings. So as in due time they ſhall ſee good reaſon for that Calamity, which was at preſent ſo grievous unto them.

They then who think God does not concern himſelf in the Affairs of the World, nor regard the Lives of Men, can never truly reverence him, nor worſhip him ſincerely; but where-ever there is a vigorous Belief of Providence, it will always be followed with the Love and Fear of God.

That therefore in the Courſe of our Lives we may ſet the Lord before us, and direct our Deſigns to his Glory, that we may uſe the Goods he gives us diſcreetly and temperately; and when he afflicts us, that we may be patient, quiet, and humble, and without Murmur or Complaint, make an entire Reſignation of our ſelves, and of all we have,

have, unto his Righteous Will, that we may be grateful for his Mercies, and *in all our ways acknowledge him*, and think of him; I ſhall take leave to propoſe theſe following Things to your Conſideration.

(1.) That nothing can come to us through the whole Courſe of this Life, without the Order or Permiſſion of Providence.

(2.) That we ſhould ſometimes receive evil from the Hand of God as well as good, is very agreeable to his Wiſdom.

(3.) That if we equally conſider Things, God's Goodneſs and Mercy will appear in our greateſt Sufferings.

(1.) That nothing can come to us through the whole Courſe of this Life, without the order, or at leaſt the permiſſion of Providence. When God had made the World, he did not leave it to ſhift for it ſelf, without any farther regard of it. But his Power does as truly appear in the Preſervation and Government thereof, as it did in its Creation. What he thought fit for his Power to give Being and Life to, he thinks becoming his Goodneſs and Wiſdom to uphold and preſerve, as judging all the Works of his Hands worthy of his Providence and Care.

So that there is not any thing which does come by inflexible Fate, or depend upon the Uncertainties of Fortune: But God does look down upon every Work, he beholds the Carriage of all his Creatures; he perpetually ſupports the Order among

among Things, and directs the whole Course of Nature in such just manner, as shall serve for the greatest Good and Happiness of the Creation, and most illustrate his own Glory.

This all follows plainly from the Nature of God, which consists in Infinite Perfection. But the denying of Providence, or the supposal that Matters go in the World, either by Fate, or Chance, is most repugnant to the Blessed Nature of God, and does contradict almost every one of his Attributes and Perfections; who could not be Almighty if there was any Power independent upon his; who would not be infinitely Wise if he govern'd the vast Productions of his Power by no Laws; whose Goodness would not be boundless if he had no care of those who loved Him, if he did not rescue those who suffer'd for his sake; whose Knowledge would not be immense if he did not see all that was acted in the World, if he was not an Observer not only of the Words and Deeds, but also privy to the very Thoughts of his Creatures.

[b] Without all things done under the Sun lay open to the Divine View, why should the Good hope in God's Mercy, or the Wicked tremble at

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[b] Quod ni ita sit, quid veneramur, quid precamur Deos? Cur sacris Pontifices, cur auspiciis Augures præsunt? Quid optamus à Diis immortalibus? Quid vovemus? At etiam liber est Epicuri de sanctitate. Ludimur ab homine non tam faceto, quam ad scribendi licentiam libero. Quæ enim potest esse sanctitas, si Dii humana non Curant? *Cic. de nat. Deor. Lib.* 1.

his

his Justice? If he did not at all mind the ways of Men, they would have no Motives to Love him, nor reason to Fear they should fall under his Displeasure, by acting the most horrid Impieties.

Prayer is the primary Duty of Christians, the great Instrument by which they obtain a supply of all Necessaries, Bodily and Spiritual, and the chief support of their Minds in Trouble, whereby they compose themselves to endure the sharpest Sufferings, and become Conquerors of their strongest Temptations: But if God has no Knowledge of the Affairs of this World, the Reason and very Foundation of Prayer will be destroyed, which supposes, that God knows all the Circumstances of our particular Case, and does not only hear us when we call upon him in our Want and Distress, but also that he has both the Power, and the Will, to relieve, or deliver all those who make their humble Supplications unto him.

Did Afflictions happen by meer Chance, we should not know how to behave our selves under them, we should have no encouragement to bear them patiently, nor skill to make a due Provision for those which may seize upon us hereafter, and turn them into a Benefit to our Souls.

But when we know from whence they come, and that our Cup, how bitter soever it be, was mingled by the merciful Hand of our Most Gracious Father for the Health of our Souls; with what Readiness and Courage shall we stoop to our Burden, and what an humble and heavenly Temper shall we attain by our Sufferings?

Did

Did not God know us, or take notice of our Lives, how could he now Govern the World, or Judge it hereafter? Inſomuch as there is no calling the Truth of the Doctrine of Providence into queſtion, without ſtriking at the Foundation of all the Arguments for Divine Worſhip, for the Fear and Service of God, for Truſt in his Mercy, and Hope in his Aſſiſtance; and without putting an end to every reaſonable Thought about future Rewards and Puniſhments.

But though there be a great deal of Malice in the Objections againſt Providence, yet upon a little examination they will be found weak, and ſuch as cannot ſhake the Belief of any who will impartially conſider them.

'Tis objected, That for God to have the care of all Things upon him, would diſturb his Peace; and that for him to condeſcend to obſerve the Actions of trifling Man, and to have a regard to the ſmall and vileſt Parcels of the World, would be below the Dignity of his Glorious Majeſty.

The weakneſs of this Objection, which is ſo much flouriſh'd by the *Epicureans*, lyes herein, That they ſuppoſe God to be like unto Men, who can hardly tranſact any Affair wiſely without much thinking; who cannot be concern'd in many Things together without great Diſquiet and Trouble. Now the Trouble, Uneaſineſs, Irreſolution and Difficulty, which Men find in much or great Buſineſs, does ariſe from their Faculties being ſtinted; they are fain to turn Things up and down in their Thoughts, and to work their Brains with long conſideration, before they can reſolve what

what is fit to be done; and after they have reſolved, they are as much at a Loſs for means to accompliſh their Deſigns. But what is more evident, than that the boundleſs Power, Wiſdom and Knowledge of God, cannot be expoſed to any of theſe Objections and Difficulties? Therefore to diſown Providence in the plain conſequence of Things, is to deny the Exiſtence of an infinitely perfect Being [e].

And though we may bear with ſuch a ſorry Objection as this in the *Epicures*, who were ſo vain, as to aſcribe the Original of the World, in which do appear ſo many of the Marks of deep Skill and wiſe Contrivance, to a fortuitous Concourſe, or caſual jumble of Atoms; yet it would be intolerable in Chriſtians, who profeſs heartily to believe God to be Maker of Heaven and Earth, to hold that he ſhould not think the Things worthy of his Care and Protection, which he once thought worthy of his Making; or that he ſhould meet with Difficulties and Troubles in Governing the World, who found none in Creating it.

As the firm Belief of Providence is of vaſt concernment to our Souls, ſo the Spirit of God has

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e Verius eſt igitur nimirum illud, quod Familiaris omnium noſtrûm Poſidonius diſſeruit in libro quinto de natura Deorum, nullos eſſe Deos Epicuro videri; quæque is de Diis immortalibus dixerit, invidiæ deteſtandæ gratiâ dixiſſe. Neque enim tam deſipiens fuiſſet, ut homunculi ſimilem Deum fingeret lineamentis duntaxat extremis, non habitu ſolido, membris hominis præditum omnibus, uſu Membrorum ne minimo quidem, exilem quendam ac perlucidum, nihil cuique tribuentem, nihil gratificantem omnino, nihil curantem, nihil agentem. Quæ natura primum nulla eſſe poteſt, idque videns Epicurus, re tollit, oratione relinquit Deos. *Cic. de nat. Deor. ib.*

made

made many Declarations of it, and fully ſet forth all the Parts thereof in Holy Scripture, not only how God is pleaſed to engage himſelf in making Proviſion for the Children of Men, but how his Care does extend to the ſmalleſt Creatures, and the meaneſt Parts of the Creation.

We are taught not only that the Rational Beings do live and move and ſubſiſt by the Goodneſs of their Maker; but that he condeſcends to feed the little Sparrow, and to cloath the fading Lillies of the Field, and even to number the ſlender Hairs upon our Head.

Furthermore, in the Word of God is ſet forth all the Sorts of Inſtances, in which the Divine Providence does manifeſt it ſelf to Men, who ſeem to be the extraordinary Objects of God's Care and Love. There an Account is given how God concerns himſelf in our Birth and firſt Production; that he makes the barren Woman to be a joyful Mother of Children; that it is he that takes us out of the Womb; that he is our Hope, and our whole Dependance is upon Him, from the time we hung on our Mothers Breaſts; and that the Mouths of Babes and Sucklings ſet forth the Praiſe of his Providence.

That the Divine Providence doth not only exerciſe it ſelf about particular Perſons, but reaches unto Societies and Communions, and takes Cities and Nations within its ſpecial Cogniſance; that both their Proſperity and Sufferings come from him; that *except he keep the City, the watchman waketh but in vain*; and that no *Evil happens there but he hath done it*; and that he ever makes them

them to Flouriſh or Decline in proportion to their Virtues or their Sins, the univerſal good of the Creation being the great Deſign and Meaſure of his Providence.

The Holy Scriptures ſometimes acquaint us with thoſe Parts of Providence which relate to God's Infinite Knowledge, and the Righteouſneſs of his Dealings; that nothing which we do or think can be hid from Him, but that all lies open and naked to the Preſence of Him before whom we ſtand; that exact Obſervation is made of every Turn and Deſign in our Lives; that he ſeeth all under the whole Heaven, and looketh unto the Ends of the Earth; that our whole Behaviour is as it were regiſter'd in a Book; that at the great Day of Judgment this Book ſhall be open'd, and we be ſentenc'd to Everlaſting Happineſs or Miſery, according as our Lives ſhall from thence appear to have been Good or Evil.

In our Bibles we learn, that God ſuffers Afflictions to fall upon his own People, and are there ſhewn the juſt Reaſons of thoſe Proceedings of his, which at firſt view ſeem'd hardly conſiſtent with his immenſe Goodneſs; and that all Things in the end ſhall work together for the good of them who love him.

There we alſo learn, that the Preſervation and Continuance of Life, is not in our power, and that length of Days does not depend upon our Care and Skill, but that God keeps the Iſſues of Life and Death in his own Hand, and we never by any means can be aſſured, how long we have to live, who ſee the Days of the Weak and Sickly

ſometimes

ſometimes extended to very old Age; and they of ſtrong Conſtitutions, and of firm and vigorous Health, lopt off in their green Years, and full Strength; and all this, that we may never preſume to ſet Death at a great diſtance from us, but manage the preſent Time prudently, and circumſpectly, and not rely upon infinitely contingent Futurity, in the great Affair of our Souls, for the due care of which we were ſent into the World.

In this Word of God we find an Account not only of the uncertainty of our Lives, but of all the other Goods we poſſeſs, which belong unto the preſent State; that the Poſſeſſion we have of them is very precarious, and that of a ſudden we may very many ways be put out of the enjoyment of thoſe Things we eſteemed moſt, had kept longeſt, and were moſt ſecure of.

But tho' the Ways of turning us out of what we have be many, yet the Holy Scripture gives us good Aſſurance, that we ſhall never be diſpoſſeſt of the leaſt good without the Appointment or Licenſe of Providence; that as we may not ſet our Hearts upon any of the Things of the World, which we have, ſo we may bear Loſſes quietly; and without ruffling the Peace of our Minds, and making any abatement of our Love of God, may ſubmit to every change in our Condition, with the Patience of *Job*, yielding back to the Lord what he had given.

Sometimes the Scriptures diſcourſe of the ſtrange Changes which are made in Kingdoms; how God pulls Men down, and ſets others up by unlikely Means, and when they leaſt expected it; and that

in an inſtant he ſtript them of their vaſt Poſſeſſions, when their Power and Plenty had thruſt him out of all their Thoughts, and they placed their Security in their own Strength, and did not attribute to his Providence the Glory of their Greatneſs.

Of the wonderful Effects of Providence we have unqueſtionable Examples in all Ages, wherein the Motion of God's Hand hath been ſo viſible, that Neceſſity will compel Men to aſcribe them to him.

How frequently hath the interpoſition of the Divine Power been clearly manifeſt in the Riſe and Declenſion of Kingdoms, and in the ſurprizing Periods which have been put to mighty Empires by ſmall and improbable Cauſes, notwithſtanding they were founded in deep Policy, and had been of long continuance; he in a Moment breaking the firm Frame of Things, and turning up the Foundations which were laid by the Counſels of the moſt skilful and ſagacious Men?

When the meaſure of the Sins of a great People is full, and their Iniquities are grown up to a Ripeneſs fit for Ruin, ſo that God will no longer endure the Abuſe of his Mercies, and the bold Affronts which are put upon his Love and Kindneſs; then Deſtruction comes ſwiftly upon them, and they receive their terrible overthrow from thoſe Hands which they did deſpiſe.

Hiſtories of all Countries furniſh us with Inſtances of this Kind; and we may read abundance of the Myſterious Variety of the Workings of Providence in the quick Turns, and amazing Changes

which did happen to the Kingdoms of *Judah* and *Iſrael*: Either the Sick or the Lame have ſtrength enough to pull down the mightieſt Nation, when the crying Sins thereof have provoked God peremptorily to reſolve, that there ſhall be an end put to all its Glory and Power.

Of this Caſe we have a memorable Declaration made from the Lord to the *Jews* by the Prophet *Jeremy*, of the fatal Blow which ſhould be given to their Kingdom, even by thoſe they themſelves had beaten; and that only the wounded Men which remained, ſhould be ſufficiently able to ſet Fire to their City, and lay it in Aſhes.

Thus ſaith the Lord, Deceive not your ſelves, ſaying, The Chaldeans ſhall ſurely depart from us; for they ſhall not depart; for tho' ye had ſmitten the whole army of the Chaldeans that fight againſt you, *and there remained but wounded Men among them, yet ſhould they riſe up every man in his tent, and burn this city with fire.* Now when only the wounded and ſhatter'd Remains of a Conquer'd Army, ſhall be able to attack and take a well fortified City, the great diſproportion between the Inſtruments and the Work muſt force the Mouths of the Inhabitants to confeſs, that it is the Lord's Doing, and that their Miſery is juſtly pulled down from Heaven, by their abominable Sins.

Wherefore when we behold any Empire or Kingdom that hath been long ſettled, taken deep Root, enlarged its Borders, and was a Terror to its Neighbours, to diſſolve on a ſudden, and tumble down, and all the Limbs of this well built, and often-try'd Body, at once to be diſ-jointed;

will not, in this ſtrange and unaccountable Revolution, the Prints be moſt conſpicuous and plain, of the All-ſeeing and All-diſpoſing Providence of God, who turns the Wiſdom of the Wiſe into Fooliſhneſs, does not give the Race to the Swift, nor the Battel to the Strong?

On the other Hand, to ſee a ſmall Society or Body of Men, preſerv'd when environ'd with Powerful Enemies, each of which could have devoured it; and its State and Condition ſupported, when they did all conſpire to work its Ruin; and Peace and Safety reſtored by moſt improbable Means, where there was no appearance or likelihood of it, muſt be a demonſtration that God governs the World, and orders all the Affairs thereof.

From hence it is, as the Divine Providence hath wonderfully put forth it ſelf in all times, ſo God ſhews himſelf highly diſpleaſed, when his People preſume to call his Care of them into queſtion, and make any doubt whether he obſerves their Behaviour, declaring it to be utterly impoſſible, that he ſhould either neglect or forget them. ------- *For they ſay, the Lord hath forſaken the earth, and the Lord ſeeth not. And as for me alſo, my eye ſhall not ſpare, neither will I have pity.* ------ *But Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me. Can a woman forget her ſucking children, that ſhe ſhould not have compaſſion on the Son of her womb? yea, they may forget, yet will I not forget thee.*

Ezek. 9. 9, 10.
Iſa. 49. 14, 15.

Thus

Thus I have diſpatch'd the firſt Head of this Diſcourſe, namely that nothing can come to us through the whole Courſe of this Life, without the Order, or at leaſt the Permiſſion of Providence; and ſhewn, That not only the Proſperity and Adverſity, the Poverty and Riches, the Wiſdom and Underſtanding, the Length of Days, and Death of particular Perſons, but alſo the Growth and Fall of Nations and Kingdoms, comes from the Lord: *Who humbleth himſelf to behold the things that are done in Heaven and Earth: He ſheweth loving-kindneſs unto thouſands, and recompenceth the iniquity of the Fathers into the boſom of their Children after them: The great, the mighty God, the Lord of Hoſts is his name, great in counſel, and mighty in works; for thine eyes are open upon all the ways of the ſons of men, to give every one according to his ways, and according to the fruit of his doings.* Pſal. 113. 6. Jer. 32. 18, 19.

(2.) That we ſhould receive evil from the Hand of God, as well as good, is very agreeable to his Wiſdom: In the Miſeries God ſends or ſuffers to fall upon Men in this Life, many of his great Ends in governing the World are ſerv'd, and much Spiritual Profit may accrue to them, who by the croſs Events and Diſappointments they here encounter, are wean'd from the World, and will not be drawn in by its moſt alluring Temptations; who every Day diſcovering more the Vanity of all Earthly Pleaſures, have an immediate recourſe to God, and entirely depend upon his Wiſdom

and Goodness both as to their present Condition, and that happy one they hope for hereafter.

All Men receive Prosperity from God very kindly, tho' they frequently make an ill use of it; but when he sends any Affliction, how much soever they may stand in need thereof, they forthwith complain as if he dealt hardly by them. Nay, when he lays a far lighter Judgment upon them than their Folly and Sin has deserv'd, and than the present sickly Condition of their Soul did require, immediately both his Justice and his Wisdom must be impeached.

Poor Man! He thinks he has severe usage, when God is very merciful unto him; and is apt to grumble and be querulous, when the Divine Wisdom does use the most proper and suitable Methods to do his Soul the greatest good. Most Men, if they might chuse for themselves, would never have any thing fall cross to their own Wills; and the best Reason that may be for their Sufferings, will scarce bring them to think well of them, or to judge favourably of him who order'd and sent them.

This is usually the perverse Behaviour of those mean Spirits in every Trouble and Disappointment, who having fixt their Hearts upon the Goods of this World, do never lift up their Hands and Eyes towards the glorious Heavens, or spend any Thoughts upon the boundless Eternity into which they are ready to launch: It is also true, That God's own People may sometimes have their Feet slip, and be at first stagger'd by a great Evil,

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which ſuddenly ſurprizes them; but with a little Thought and Recollection they recover the due Temper of their Minds, and diſcern the Calamity to be ſo fit and reaſonable for their Condition, that they not only frame themſelves to a ſincere ſubmiſſion to God's Pleaſure, but devoutly magnifie and praiſe his Name for the ſignal Advantage their Souls will gain thereby.

This is the Language of the Saints; *Behold, happy is the man whom God correcteth; therefore deſpiſe not thou the chaſtning of the Almighty*, Job 5. 17. *Whom the Lord loveth he correcteth*, Prov. 3. 12. *I know, O Lord, that thy Judgments are right; and that thou of faithfulneſs haſt afflicted me*, Pſal. 119. 75.

'[d] Blaſpheme not God, who makes proviſion 'for our Souls with much Wiſdom, and great 'Care, and by a ſupply of good Things, and the 'fear of Stripes, does teach us the Elements of 'Virtue, and pulls up the Diſeaſe of Vice by the 'Roots, and cauſes bright and gladſom Health in 'the Soul.

Now if by every Injury againſt their Reputation, every Damage in their Eſtate, every loſs of dear Relations, every Hurt and Pain in their Body, and by every melancholy and grievous Thought which may happen in their Minds, God deſigns not to torment, but to purify and reform his People, there can be no Reaſon why they ſhould not accept all in good Part which comes,

[d] Theodoret Tom. 4. p. 376.

nor why it ſhould be thought a ſtrong Objection againſt the Wiſdom of Providence, That the Righteous now and then ſuffer, and have their ſhare of the Afflictions of this World.

But becauſe this has been a difficult rub in the way, at which as well the virtuous as bad Men have ſtumbled; in a more particular Anſwer thereunto, I deſire the following Things may be conſider'd.

(1.) That we are not competent Judges any more of the Righteouſneſs of Men, than of the Reaſons of their Sufferings: We that do not know the Hearts of Men, nor ſee the Secrets which are lodged there, cannot pronounce who are truly good. Thoſe who make a fair ſhew of Religion, and take pains to have the World think well of them, may have much wickedneſs lurk in their Hearts, and privately be exceeding vicious.

But unleſs we knew certainly who were ſincerely virtuous Men, and who were Hypocrites, we have no right to make this Objection; and it will be very unjuſt and preſumptuous in us, to charge it as a Defect and Blemiſh in the Divine Providence, That the Righteous are frequently afflicted; ſince that which may look like an undeſerv'd Calamity of a good Man, may, for ought we know, be but a juſt Judgment of God, inflicted upon him for his Hypocriſy.

(2.) Neither are we competent Judges of the happy or miſerable State, of the Proſperity or Calamities

lamities of Men. [c] Thoſe who to us appear the happy Perſons, may have ſo many unruly Paſſions within their Breaſts, that in a manner tear their Souls in Pieces, and ſowre all the Comforts and Pleaſures which their Greatneſs, Honour, or Plenty ſhould produce.

On the contrary, thoſe who in our Eyes paſs for vile and contemptible Wretches, may have that Peace in their Minds, being hurried by no maſterleſs Luſt, nor tortur'd with the Guilt of any Sin; may have that Joy ſpringing up in their Souls conſtantly, from a Senſe of the Favour of God, and the conſcience of their doing good to their Fellow-Creatures, that they would not change Conditions with the greateſt Monarch upon Earth.

Poſſibly good Men may be ſtraitned with Poverty, and have little Authority and Intereſt in the World; and yet for all this they are ſtill happy; for Happineſs does not conſiſt in abundance of Riches, nor a large compaſs of Power.

Theſe Things to them would have been a Burden, and they therefore never ſought them; but a compoſed Mind, devout Thoughts, eaſineſs in every Condition, a chearful reſignation of themſelves, and of what they had, to the Will of God,

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[c] *Let us not ſo far ſtray from the Truth, as to think any wicked Man can be happy, becauſe he is richer than* Croeſus; *more quick-ſighted than* Lynceus; *ſtronger than* Milo Crotoniates; *or more beautiful than* Ganymedes: *For he that has enſlaved his Mind to a Thouſand Maſters, to love Concupiſcence, Pleaſure, Fear, Folly, Luſt, Injuſtice, can never be happy.* Philo de Provident. Euſeb. Præp. Ev. p. 387.

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when Croſſes and Sickneſs, and Diſgrace and Loſſes ſhould come, is what they heartily deſired, and what they earneſtly prayed for, and what God graciouſly was pleaſed to give them, and in the enjoyment whereof they find real and moſt intenſe Happineſs.

Hence we may be inſtructed how to take the Meaſures of our Felicity, and to form a true Judgment who are the happy, who the miſerable Men.

That no Man is happy by reaſon of his vaſt Riches, but generous Mind which makes him to live above them, and inclines him to the higheſt Inſtances of Charity; ſo that he is merciful and lendeth, he diſperſeth and giveth to the Poor, and the Acts of his Bounty ſhall be had in everlaſting remembrance.

That no Perſon is miſerable, becauſe by the Malice of deſigning Men he may be turned out of his Native Soil; ſince he may bear his Calamity ſo evenly, and with ſuch Submiſſion to Providence, as thereby to enſure to himſelf an Habitation in the Heavenly and Eternal Country, from whence all the Powers of Darkneſs can never baniſh him.

That a Man is not happy becauſe he has a healthy and ſtrong Body; but becauſe in an infirm and ſickly one, he does carefully preſerve a ſound and ſpotleſs Mind.

That he is not miſerable who meets with much unkind uſage, and upon whom many croſs and ſharp things do fall; but he, who being beſotted with proſperous Succeſſes, doth lift up his Eyes no higher

higher, but ſits down with the brittle and deceitful Goods of the preſent ſtate, and only among them ſeeks for reſt. Thus it is manifeſt, that real Felicity does conſiſt in the Innocence and Tranquillity of the Mind.

But notwithſtanding in the general we may pronounce all thoſe happy who have quiet and unblemiſh'd Souls; yet we cannot ſpeak with confidence, as to the Happineſs or Miſery of particular Men, becauſe by their outward Circumſtances, and appearance to the World, we can never be certain of the ſincerity of their Minds, nor whether they have thoſe Virtues in their Poſſeſſion, which cauſe ſolid Happineſs. Wherefore ſeeing we are not competently qualified to judge either of the Piety or of the Happineſs of particular Men, it evidently follows, that there is very little in that Popular Objection againſt the Divine Providence, taken from the ſeeming Adverſity of the Good, and flouriſhing State of the Wicked.

Further; Neither is it any diſparagement of Providence, nor unkindneſs in God towards his faithful Servants, that ſometimes he tranſlates them early from hence, and permits them to dye in the vigour of their Years: For can a greater Favour be done them for their ſhort and faithful Service, than for God to remove them not only from the Dangers and Temptations to Sin, but alſo from the manifold Troubles and Vexations of this Life, unto his everlaſting Mercies? He does this in honour to them, that the Wicked may behold and be convinc'd, they are no longer worthy of them, nor of the Good they might receive from their Holy

Holy and Wiſe Converſation: Beſides, when the Juſtice of God has decreed ſome dreadful Judgment againſt a wicked Nation, he often takes away his own People from the Evil to come.

Wiſd. 4. 7, 10, 13, 14. *But tho' the righteous be prevented with death, yet ſhall he be in reſt; for honourable age is not, which ſtandeth in length of time, nor that is meaſured by number of years; but wiſdom is the gray hair unto men, and an unſpotted life is old Age. He pleaſed God, and was beloved of him; ſo that living among ſinners he was tranſlated. He being made perfect in a ſhort time, fulfilled a long time; for his ſoul pleaſed the Lord; therefore haſted he to take him away from among the wicked.*

(3.) It is to be conſider'd, that the Condition of the World is ſuch, that there is a Neceſſity the Virtuous ſhould often be expoſed to the ſame Troubles and Misfortunes which happen to the Ungodly: And as the Wiſe Man ſpeaks, *There will be one Event to the righteous and to the wicked*; for the Calamities of War, Peſtilence, Famine, and Fire, involve Men of all Conditions, and take in the Holy with the Sinners. Neither the Nipping Froſts, nor ſcorching Heats, nor raging Floods, nor blaſting Winds, make any difference between the Lands of pious and bad Men; nor can a Storm at Sea diſtinguiſh between their Goods which are in the ſame Veſſel.

For a Man to look that God ſhould exempt him from theſe Publick Evils, is to expect he ſhould alter the Courſe of Nature for his ſake, which is wiſely

wiſely eſtabliſh'd, and for great Ends; and therefore all ſuch Hopes can have no ground, and muſt be deem'd very unreaſonable.

(4.) Notwithſtanding ſuch common Calamities cannot be avoided, yet God always intends our Good in every harſh Diſappointment which we meet with; and it will admirably ſerve to mend the Temper of our Minds. By Adverſity, which God never lets looſe upon us before it is uſeful for us, he makes an Experiment of the Reality of our Affections towards him, whom we ought infinitely to eſteem above all other things; by it God tries our Conſtancy, whether we will equally Love him, and preſerve as great a Reverence for him in the Days of our Sorrow, as when he crown'd us with Plenty? And if upon this Tryal we entertain as honourable Thoughts of the Proceedings of his Providence, as when the World went well with us, he has attained his end in viſiting us, and will quickly deliver us from our Grievance. For if under the ſoreſt Croſſes, the heavieſt Loſſes, and ſharpeſt Pains, we uphold in our Souls as worthy Opinions of God's Adminiſtration of Affairs, as when he enrich'd us with his Bleſſings; then we ſhall make an undoubted diſcovery of the ſincerity of our Love of Him; and it will be evident to Men, that we value the Peace of Conſcience, and his Favour, above all ſenſual Comforts.

Beſides, nothing will more leſſen our eſteem of theſe mean and deſpicable Pleaſures, nor take off the Edge of our Deſire for them, than frequently

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to be diſturbed in the enjoyment of them, and to have them forced away, when we were moſt delighted with them, and confidently promiſed to our ſelves their long continuance.

It may indeed be a general Obſervation, that much Proſperity corrupts Mens Morals, and tempts them to rely upon their own Powers; but Adverſity reforms their Lives, and teaches them to know their own Weakneſs and Wants, which they perceive would grow inſupportable, did God once withdraw his Aſſiſtance.

Wherefore, ſeeing it is ſo much harder to walk uprightly before God in a flouriſhing Condition, that makes us apt to forget him, than in an afflicted State, which naturally diſpoſes us to ſeek the Lord, is there any Reaſon, why we ſhould thus murmur at his Rod, and repine when he corrects us with the Tenderneſs of a Father, and viſits us with his Judgments, only that he may heal our Spiritual Diſeaſes?

How terrible ſoever any Calamity may appear to us, yet it is fitted to our Circumſtances, and is not greater than the crazy State of our Souls does ſtand in need of. For Troubles do not ſpring caſually out of the Earth; or fall upon us without Meaſure or Bounds: But God in his Wiſdom does order the time when we ſhall be afflicted; he determines the kind of Evil which ſhall fall to our Lot, and metes the very Quantity that we muſt ſuffer. Which as ſoon as it has humbled our Vanity, or extinguiſh'd our Luſt, or abated our Love of Riches, and reduced us to juſt Apprehenſions of our ſelves, he certainly will recall

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from us, and let in the Light of his Countenance into our Hearts.

Now this being the true State of Things, as will be plain to every honeſt Enquirer, it may be Matter of Wonder, why Men take Afflictions ſo ill at the Hand of God, when they know they proceed from his Love; and behave themſelves ſo untowardly under almoſt every Degree of Adverſity.

A great Cauſe of all this, I judge to be, their making ſlight or no Preparations for Afflictions before they come. Now there is that Diſtraction and Diſorder raiſed in the Spirit of a Man, who is ſurprized with any Calamity, that he toſſeth like a Bull in a Net, and has not Temper enough left to conſider of the great Cauſes there were to move God to lay it upon him, or of the ſweet Fruit he might gather from it by a modeſt and quiet Carriage under the Heavenly Diſcipline, and a total Submiſſion of himſelf to the Will of his Merciful Father.

They therefore who would bear Troubles well, muſt live in a conſtant expectation of them, and in their good Days lay up a Stock of Chriſtian Graces againſt the Winter of Adverſity. They, I ſay, who in the Height of their Proſperity, will often and ſeriouſly reflect upon the great Change, that either by Loſſes and Pains, or certainly by Death, in a ſhort time will overtake them, and provide themſelves with the ſuffering-Virtues againſt that dark Seaſon, will be ſo far from having their Spirits ſink at the approach either of Afflictions or Death it ſelf, that it will raiſe them

above the World, and mount and carry their Hearts and Affections to God, who is the Centre of all sound Peace, and solid Joy.

How happy are those Souls, who when the World most smiles upon them, do not trust it; but furnish themselves with the Humility, and the Meekness, and the Patience of Jesus, against the Evil Day; that as no Sickness or Trouble can much surprize them, so neither can it greatly, or long discompose their Minds; but they discern the Finger of God in it, and turn it to their Spiritual Advantage.

And they therefore *count it joy when they fall into Temptations*; i. e. suffer Affliction; for they are assured, that God will not suffer them to be tempted above what they are able: *If they are troubled on every side, yet they shall not be distressed; if they are perplexed, they shall not despair; if they are persecuted, they shall not be forsaken; if cast down, they shall not be destroyed.*

Of the Wisdom and Goodness of Providence.

SERMON II.

PROV. iii. 6.

In all thy ways, acknowledge him.

III. THAT if we equally consider Things, we shall be constrain'd to acknowledge, That God's Goodness and Mercy do appear in our greatest Sufferings; and this will be evident from the following Reasons.

(1.) Because, if we look upon God as the Supreme Lord and Owner of the World, who alone has the Right of all, we shall find our selves to be but Tenants at Will for every Thing that we have: And if God has given us nothing, but during pleasure, then let him take it away when he pleases, he can do us no wrong.

Our Life, that makes us capable of his other Favours; our Health, which makes Life comfortable; our Relations, our Estates, our Ease and Peace, are all the free Gifts of the Bounty of him,

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Of the Wiſdom and Goodneſs of Providence.

SERMON II.

PROV. iii. 6.

In all thy ways, acknowledge him.

III. THAT if we equally conſider Things, we ſhall be conſtrain'd to acknowledge, That God's Goodneſs and Mercy do appear in our greateſt Sufferings; and this will be evident from the following Reaſons.

(1.) Becauſe, if we look upon God as the Supreme Lord and Owner of the World, who alone has the Right of all, we ſhall find our ſelves to be but Tenants at Will for every Thing that we have: And if God has given us nothing, but during pleaſure, then let him take it away when he pleaſes, he can do us no wrong.

Our Life, that makes us capable of his other Favours; our Health, which makes Life comfortable; our Relations, our Eſtates, our Eaſe and Peace, are all the free Gifts of the Bounty of him,

who had not the least Obligation to us; and if [redacted] of any of them, we refuse no Injury, but do take and resume his own right.

Insomuch, as if God strips us of all down to nothing, he will but leave us in the State he found us: Wherefore we ought to be so far from charging him with unkindness for any Temporal Evil, that we must own, it is his singular Goodness we have been permitted the Enjoyment of so many of his Blessings such a long time.

(2.) We cannot but acknowledge the Goodness of God in our Troubles and Losses, when we consider him as the great Judge of the Lives of Men, and examine the Conditions upon which he was pleased to grant the use of his Creatures unto them, and the Punishment he has threatned to inflict upon the Disobedient.

Upon this Examination it will be plain to the greatest Sufferers, that God has been merciful, in that they, in many Particulars, have broken the Conditions of the Covenant, which was made between him and them, and he has not taken the whole Forfeiture.

There is no Breach of God's Law in any great Instance, made coolly and deliberately, but it does deserve, not only a Temporal Punishment, but the Pains of Hell, should God deal with us according to the Measures of strict Justice. Now, when he, who if he proceeded strictly against us, might pass the Sentence of Death upon us, and shut us out of his Presence for ever, does but gently correct us with such Chastisements as are proper to reform

our Faults, and cauſe us to grieve we have offended our beſt Friend; What can we do but admire his Goodneſs, and magnify the Riches of his Mercy towards us!

If God did not let Sinners, who have lived a great while ſecurely in their Iniquity, at length feel the Weight of his Juſtice, they would lay aſide all fear of his Power, and fall into ruin beyond a poſſibility of being recover'd. But yet we may obſerve, That there is a plentiful Mixture of Mercy in the Puniſhments which God firſt inflicts upon the greateſt Sinners; and that he does not proceed to high Degrees of Severity, until their Hearts are ſo hard, that lighter Afflictions would make no Impreſſion upon them.

Wherefore when very bad Men are brought to Repentance by a terrible Judgment, they diſcern God's Goodneſs in nothing more than the Terror which attended the Judgment wherewith he corrected them; becauſe they are ſenſible it would not have reclaim'd them from their wicked Courſes, had it been of a milder ſort.

God then tempers Judgment with Mercy, that as the contemplation of the one may preſerve in Mens Minds an awful regard of his Majeſty, ſo the conſideration of the other may keep them from running into Deſpair. Where Sinners are become bold, more of his Juſtice is requiſite to make them dread his Diſpleaſure, and to acknowledge the Infirmities of their own Nature; but on the contrary, where ſuch a Tenderneſs is found in the Conſciences of Men, that they are extream fearful of their Condition, notwithſtanding to the beſt

of their ability they ſincerely endeavour to ſerve him; he is ſo far from putting any unneceſſary Hardſhip upon them, that he letteth forth the Treaſures of his Compaſſion upon their diſturb'd Souls, does ſcatter their groundleſs Fears, and refreſh and cheriſh them with his Mercies.

There is no want of Proof to convince Men, that as all the Temporal Evils they ſuffer are leſs than in rigour of Juſtice God might lay upon them, ſo they never overtake them before they are neceſſary either to make them reflect upon the Errors of their own Ways, or to put a ſtop to others in a bad Courſe.

The Servants of God, who have been renowned for their Piety, and whoſe Holy Deeds, and Glorious Sufferings in the Cauſe of Religion, have been recorded by the Holy Ghoſt for the imitation of the Followers of Chriſt, and the Support of all afflicted Saints, theſe eminent Inſtruments in the Work of the Lord, I ſay, have ever been ſo ſenſible of their own Frailty, as to dread the Divine Juſtice.

They never did preſume to inſiſt upon their own Righteouſneſs when they came before God, as if they had lived with ſuch exactneſs, according to his Laws, that he could not afflict them without being injurious. They were not ſuch Strangers to themſelves, as not to be conſcious, that in a great Number of Reſpects their Behaviour came ſhort of Perfection, which alone can juſtify a Man. Wherefore we ſhall never find that they appeal to their Innocence, when they have to deal with their Righteous Judge; but full of the apprehenſion

prehenſion of their Guilt, they caſt themſelves at his Feet, and addreſs their Cauſe wholly to his Mercy.

David, a Man after God's own Heart, openly confeſſes to him, *If thou, Lord, wilt be extreme to mark what is done amiſs, O Lord, who may abide it!* i. e. If God ſhould reckon with the beſt Man in the World for his Sins, and paſs Sentence upon him according to his Demerits, his Puniſhment would be intolerable: Therefore he flies to his Compaſſion, *Enter not into judgment with thy ſervant, for in thy ſight ſhall no man living be juſtified.*

Job, who being aſſaulted with many violent Temptations, and haraſs'd with a Number of bitter Calamities, yet ſinned not, durſt not however ſtand upon his own Integrity, or think he could make a compleat Defence of his Life to God: For in anſwer to his Friend who had wiſely obſerved, *That mortal Man could not be more juſt than God, or more pure than his Maker*; he ſays, *I know it is ſo of a truth: but how ſhould man be juſt with God? Or if he will contend with him, he cannot anſwer him one of a thouſand.*

Jeremiah, after he had made a large Liſt of the Troubles and Calamities of God's People, charges no Injuſtice upon him as if he had treated them more ſeverely than their Caſe deſerv'd; but quite otherwiſe, he humbly acknowledges, that it was due to the Divine Goodneſs that they fared no worſe. *It is the Lord's mercy we are not conſumed, becauſe his compaſſions fail not.* And of this the Prophet gives a good Reaſon; becauſe Life, and all a Man enjoys by that Capacity, to which no-

thing is preferable is the free grant of God. *Wherefore doth a living Man complain, a Man for the punishment of his Sins? i. e.* While a Sinner hath Life, he hath more than he can claim, and therefore hath no cause to find fault with any smaller Evil that God corrects him with for his Crimes.

(3.) We must acknowledge the Divine Goodness in our Losses and Sufferings; when we consider, that in the Gospel there is no express Covenant, obliging God to bestow Temporal Prosperity upon Holy Men. In the Christian Religion there is no absolute promise of Worldly Power, Honour, or Wealth, even to them who do perform the Conditions thereof.

And if God has not tied himself to preserve the Saints always in a flourishing State, shall they who are Wicked expect it from him? Shall the Sinners demand that, as justly belonging to them, which he has not made a Debt to the best of his Servants? Wherefore, if God be under no Obligation in the Gospel to bestow a greater Share of the Things of the World, which are by Men so fiercely sought after, than what is necessary to Life, he does not, in depriving us of any of our Superfluities, break any one Condition of the Covenant between us; since the smallest Secular Conveniency in our Possession, is more than we can claim, or than he contracted for. Our Saviour was so far from making any Engagement, that they who are his Disciples should all be Rich, or Rulers, or Men of Interest in the World; that he has declared, Father, and Mother, and Wife and Children, and Houses, and Lands, must all be forsaken

forsaken, where they can not longer be had without doing dishonour to his Holy Name, or breaking the Laws of his Religion.

And because upon Account of their Relations, or Riches, or Power, Men would meet with the most prevailing Temptations to transgress the Precepts of the Gospel, in this that Christ does pronounce, That it is *easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God.* May we not then be sure, that Christ would not encourage his Friends to hope for a constant and steady current of Plenty, and Honours, and Pleasure, when these Things powerfully draw their Affections from him, and tempt them to blot him out of their Thoughts? His Kingdom being of another World, none of the Glories of this are necessary to the attainment of it.

And as we do not find, that our Lord made any promise to Christians of an abundance of Things, highly valued by the Men of this World; so neither do we observe, that in his Gospel he treats Great Men with more Respect, or gives them cause to expect they shall have kinder Usage, or receive more Favours from him, than the Poor, and those of low Rank. He has made no special Promises to the Rich, and Celebrated, and Popular Persons: But the Beatitudes descend upon the Heads of Men of quite other Qualifications: Not their outward Circumstances, but the Holy Dispositions in their Souls procure and fetch down his Blessings. He blesses the Humble, the Poor in Spirit, the Holy Mourners, the Meek, they that hunger and thirst after Righteousness,

teousness, and earnestly desire to fulfil God's Just and Good Will; the Merciful, the Pure in Heart, the Peace-makers, and they that suffer Persecution, and are evil spoke of by all for Righteousness sake.

And hence it follows, that no Body by reason of their Wealth or Honour, are greater Objects of Christ's Love, or come more within the Verge of his Care; but that Men of mean and contemptible State are as much under the Protection of his Providence as those of highest Quality; have as plentiful a Portion of his Grace, and stand in as near a capacity to the Kingdom of Heaven.

Had our Lord come into the World encircled with all that Pomp and Power which the *Jews* expected the Messias should appear with, as he could have been no Example of Sufferings to his Followers, so would they have been tempted to arrive at some degrees of their Master's Glory, and have set their Hearts upon the Greatness and Splendors of the present State, when it was so principal a Part of his Work, to teach his Disciples to neglect and despise them.

Since then the Possession of a large Portion of Worldly Goods, is no part of the Bargain Jesus Christ made with Men in his Religion, who only promises a Supply of the Necessaries of Life; and since Men, for the most part, have more than what is barely necessary to sustain them, they must acknowledge their great Obligation to the Divine Goodness, with respect of the Fulness and Ease of their Condition here upon Earth.

How much Men under the Chriſtian Law owe to the Bounty of God, more than by the Terms of it they could demand, is plain, notwithſtanding you ſuppoſe them to perform every Condition of the Goſpel, and to live in a State of Innocence; but look upon them what really they are, as vile Sinners, and then in God's uſage of the greateſt Sufferers, enough will appear to clear the Juſtice of his Dealings, and to convince them who complain moſt bitterly, That he has been Gracious, and corrected them with Mercy.

But further; When we reflect upon the utter averſeneſs of the World to the Deſigns of Chriſt's Religion, and the deep Malice which it bears againſt thoſe who ſincerely profeſs it, as we ſhall ſee reaſon to believe and expect, that thoſe who live Godly in Chriſt Jeſus ſhould ſuffer Affliction; ſo alſo, all good Men may to their unſpeakable Joy obſerve, That their Religion does mightily thrive, when the Wicked moſt endeavour to ſuppreſs it; and that nothing more refines the Lives of Chriſtians, and makes them come up to the Purity in the Goſpel required, than Perſecution.

Of that Part of Providence which extracts Good out of Evil, the Ancient Father diſcourſes well; 'It is, ſaith he, the greateſt Argument of Divine 'Providence, that it not only altogether deſtroys 'the hurtful Quality of the Evil which proceeds 'from the Apoſtacy of Human Will, but alſo does 'not ſuffer it to abide uſeleſs and unprofitable; 'for it is the Buſineſs of the Divine Wiſdom, Virtue, and Power, not only to do good (for that 'is the Nature of God, to ſay it once for all, as

'much

much as it is of Fire to burn, and of Light to shine), but especially to order and direct, that the Devices of the Wicked should serve to good and useful Purposes f.

As therefore it is in the Nature of Unbelievers, and of the Prophane, to hate the People of God, and to deal cruelly by them; so it is God's Will to suffer it, that thereby his own may be improved in that Piety and Virtue which will prepare them for his Presence, and incline him to take them out of all their Troubles the sooner unto himself.

And tho' it be a great Crime in naughty Men to persecute the Servants of God, yet they have the less reason to complain of it, or to be very uneasie when afflicted; because their Sufferings do tend so much to their Perfection. Nay, on the contrary, they ought to esteem it as a Mark and Token of God's Kindness, that he is pleased to better and advance their Nature, even by Adversity. And it is no less than a demonstration of Infinite Wisdom, that the Plots which are laid to ruin the Saints should make them more perfect; and that, to the astonishment of all Men, the Spight and Cruelty of Persecutors should make Religion take deeper Root, to grow the faster, and in the shorter time to spread it self over the Face of the Earth.

If indeed we regard the Malice and Rage of Men, certainly enough has been attempted to banish the Gospel and Name of Jesus Christ out of

f Clem. Alex. Strom. lib. 1. p. 312.

the

the World, had not God appeared on its side, and maintained his own Cause and People. And while God is with us, and does support the Interest of the Religion wherein we are engaged, we may remain confident, that Captivity, Imprisonment, Bonds, and Scourges, how much soever at present they may terrify and grieve us, yet they shall never overthrow the Christian Church, or reduce to a State of Desperation the sincere Believers; but God's special Grace will help and carry them through Troubles of every Kind and Degree, and make all conclude in their Salvation.

Let us then not hope either that the Wicked should alter the Perverseness of their Natures, or that for our sakes God should change the Wise Methods of his Providence. Let us not think we shall have kinder usage from the World than Christ and his Apostles had, and than the Army of Martyrs and Confessors, and all the Primitive Christians did meet with.

But as we are baptized into the Name of Christ, so never let us be asham'd openly to profess it, or afraid to bear the Cross of our dear Master: *If the world hate you, ye know that it hated me before it hated you.* And let us steadily *look unto Jesus the author and finisher of our faith, who for the joy which was set before him, endured the cross, despising the shame, and is set down at the right hand of the Throne of God; for consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.* Heb. 12. 2, 3.

(4.) We

(4.) We must acknowledge the Goodness of God, whether in Sickness, Pain, or Trouble, when we place our Meditations on the inestimable Rewards of the next Life, which he has provided to recompence the Sufferings of Holy Men in this. Our deep ignorance of the Joys of the other Life, will make all things said of them, to be with great disadvantage. The Philosophers, and Men of refined Reason, were generally possess'd with the Belief of a Future State; of which yet their Discourses are obscure, and full of uncertainty; and when they handle this Argument, they are often inconsistent with themselves. Neither need this be a wonder, since it is not to be imagined that by Natural Light, we should be able to make any large Discovery of the Pleasures of Heaven: For they do so vastly differ from Worldly Enjoyments, and so infinitely surpass all the Pleasures of Sense, that our present Experience will not at all enable us to frame a Conception of them.

So that the best Information we are to expect in this Matter, must be from the Holy Scripture; neither doth that it self descend into a particular description of the Nature of Heavenly Joys: The Spirit thought it sufficient for the support of our Faith, to give a general Account of the unconceivable Happiness of the Future Life; and to let us have full Assurance that it should be the Portion of all those, who shall to the end persevere in a sincere obedience to the Laws of the Gospel. And notwithstanding, the best Progress we can make in our Enquiry after the Delights of the Glorious World above, will be chiefly by Negatives;

tives; *for eye hath not ſeen, nor ear heard, neither have entred into the heart of man the things which God hath prepared for them that love him*; yet the conſideration of them will be mighty comfortable, and enough to make us bear up under all the Preſſures and Troubles which ſhall attend the Croſs of Chriſt.

In Heaven we ſhall be free from all Sins, and from every Temptation to do Evil, which now proceeds from ſo huge a Number of Cauſes and Occaſions. We ſhall be placed above the reach of the Malice and Power of the Devil, whoſe perpetual Work it is to lay Plots to corrupt our Innocence, to take and enſnare our Souls by his cunning Devices.

We ſhall be removed from the Sight and Company of bad Men, who by their ill Example, and reſtleſs Importunity are ever enticing us to Sin. We now converſe among the dangerous Enemies of our Souls, who have a conſtant Eye upon us; ſo that if we do but forbear to watch never ſo little, they will ſurprize us; if we do not walk circumſpectly, we preſently ſhall be made to fall; if we do not pray continually, the wicked will prove too ſtrong for us, and deceive us with the gaudy Appearance of their tempting Baits.

O what a perpetual ſtruggle have we with our Luſts! And how much pains does it coſt to overcome them when they violently preſs upon us!

What a Vexation and Grief is it to our Minds, that we find it ſo hard to ſubdue the Motions to almoſt every Sin! Nay, that thoſe Luſts which we have conquered, ſhould rally their Forces, aſ-

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fault us afresh, and sometimes prove too many for us, and often so terrifie us as to make the Victory hazardous! So that we are fain to cry out with the great Apostle, O wretched Creatures that we are, who shall deliver us from this Body of Death! Who shall deliver us from the Tyranny of our impetuous Lusts, which are always labouring to get the Rule over us, and would lead us captive into the Gates of Death! We have not strength enough in our selves; nothing but the Grace of God, and the cherishing Influences of his Holy Spirit, will enable us to get the Mastery over our own Rebellious Appetites.

So difficult it is for the Spirit to conquer the Flesh, and to drive Satan out of his Strong-Holds; who will dispute every Pass, and contend every Point with us, and never yield, while we allow him the least Encouragement.

O what Fears must be injected into the Hearts of faint and timorous Christians, by their being constantly plyed with such implacable Adversaries! To serve God indeed is their real Desire, and they love him with all their Hearts; but despair holding out under these Furious and Hourly Attacks of the Powers of Hell. They dread they shall fall away in this Day of heavy Tribulation, and would give all they were worth to be secured from the Danger and Trouble of their Temptations.

Now in the next World, these Sorrows, and Fears and Dangers, which are here so frightful and so constant, will all be at an end! And what an undisturbed Peace, and equality of Temper will the

the Mind poſſeſs, when it is got paſt the Hazard of all Kinds of Temptation; when the Fleſh ſhall be entirely ſubject to the Spirit, and make no further oppoſition to its reaſonable Dictates; and there ſhall be nothing which can raiſe the leaſt Commotion or Diſorder within it; but it ſhall abide in an uninterrupted Courſe of Innocence, and behold all its Enemies lying ſlain before it, as the *Iſraelites* did with Joy and Triumph look back upon the drowned *Egyptians* floating on the *Red-Sea*.

And as we ſhall be freed from the Power of Sin, ſo we ſhall get rid of all the Vexations, Grievances, and Miſeries of this World; many of which are the Natural Fruit, and proper Effects of our Sins. We ſhall be Strangers to the Drudgery and Labours, which are ſo neceſſary to get a Livelihood in this Earthly State, and to all the Fears and Cares which are needful to preſerve our Gains, and to convey them down ſafe and entire to our Children and Poſterity. Neither Poverty, nor Contempt, nor Diſgrace, will threaten us; neither the Covetouſneſs of Men will leſſen our Plenty, nor their Perverſeneſs diſturb our Peace, nor their Cruelty bring any Hardſhip upon us. We ſhall meet with no Difficulties to perplex our Thoughts, nor Dangers to exerciſe our Fears; but abide in a State of perpetual Love and Friendſhip with all our Fellow-Creatures.

And as in the Regions of Heaven we ſhall get above the Power of Temptation, the Malice of ill Men, and all the Calamities of the lower World; ſo ſhall theſe infirm, crazy, and fading Bodies,

Bodies, which stand in need of daily Supplies to repair their Decays, and which minister Fuel constantly to our Passions, be changed into Incorruptible, Heavenly, and Immortal Ones; which will not solicit and make the Soul uneasie with their Hunger; nor clog and burden it with their Weight; nor discourage and grieve it with their gross and melancholly Fumes; nor spot and defile it with their Lust. We shall know nothing more of Diseases, nor Pains and Aches, nor Hunger and Thirst. *They hunger no more, neither thirst any more; for the Lamb which is in the midst of the Throne shall feed them; and shall lead them unto living Fountains of Waters.* Then we shall be clothed with Robes of Beautiful Light, and the Righteous shall shine as the Stars of the Firmament for ever.

In that Holy Place our Desires will be gratified; our Appetites will have full satisfaction; our highest Expectations will be answer'd; and all our Hopes turn'd into Fruition: But notwithstanding every Capacity of our Nature will be filled with its proper Pleasure, yet they shall never be glutted; but as the Favours of Heaven increase, so will our Faculties be more and more enlarged to receive them: And although there shall be no end of our Joys, yet their perpetual Abode will never cloy us; who shall to all Eternity be improving into a greater Likeness of God; and still attain thereby to a higher and more quick and sensible Relish of our Heavenly Delights.

Then

Then we ſhall be admitted into the moſt deſirable and pleaſing Company: We ſhall converſe with Angels, and be of the Society of all the Holy Men, who have been ſo renown'd in their Generations; and have ſet thoſe admirable Examples of Godlineſs and Virtue. There we ſhall ſit down by our neareſt and moſt dear Relations, whoſe departure hence was ſo terrible and grievous to us; by our beſt Friends, Neighbours, and Acquaintance, and love and rejoyce together, and praiſe the Lord for the great good, which by our mutual Piety we did one to another.

O then we ſhall behold the Glorious Face of our Ever-Bleſſed Redeemer, who ſacrificed his own Blood to reſcue us from the Power and Guilt of our Sins, and to bring us into this moſt illuſtrious Habitation! And that which ſwallows all the Powers of our Imagination, we ſhall come into the Preſence of the Great and Mighty God, and ſee him as he is, and for ever be taken up in rapturous Contemplations of the inconceivable Brightneſs and Splendor of his Infinite Majeſty!

Now when we duly conſider that theſe ſhall be the unexpreſſible Rewards of our ſlight and ſhort Afflictions, will it not appear moſt juſt and reaſonable that we ſhould ſubmit to the Will of God in all Things?

As nothing will tend more to God's Glory, ſo nothing will agree more with our Intereſt, or more produce true Comfort and Peace in our Minds, than thankfully to receive all that God gives, and patiently and meekly to bear the Loſs of all

he takes away; who will ſo infinitely recompence our Sufferings for his ſake in the next Life.

And ſince God has provided ſuch Joys for our Souls in the other State, O that he would quicken our Deſires, and help our Endeavours to prepare our ſelves for them! Seeing he hath been pleaſed to chuſe our Bodies for Temples for his Holy Spirit to dwell in, O that he would free them from all Malice and Impurity, and chaſe away every ſtrange and filthy Luſt from his choſen Habitation!

O that we might have ſo lively a Senſe of the Goodneſs of the Lord, and of the Infinite Advantage we ſhall gain therefrom, as not to give ſleep to our Eyes, nor ſlumber to our Eye-lids, until from the Bottom of our Hearts we had repented of every Sin, until we had worked up our Souls to an utter hatred of it, and obſtinately reſolv'd to forſake it; until laying aſide all the Thoughts and Intereſts of this World, we had employed our Souls wholly in making a firm, well-grounded, and laſting Peace with our God.

May we ſo frequently meditate on the Glories of his Nature, as earneſtly to labour and ſtrive to grow like him in his Truth, and Purity, and Love, and Mercy. May we ſo often ſpend our Thoughts on Heaven, that the Joys thereof may deeply affect our Souls, and become moſt deſirable unto us.

Did we deliberately conſider theſe Things, it can be no Queſtion but we ſhould make it the great Buſineſs of our whole Lives, to fit and duly qualify

qualify our ſelves for the Kingdom of Heaven. We ſhould abundantly more endeavour to live as the Righteous Man doth, did we oftner reflect upon the unſpeakable Comforts which attend his Death; did we but ſeriouſly think upon the Peace and Joy with which he finiſheth his Courſe, and departs this Life.

For Death will only be to him a Paſſage from bad Men, and malicious Devils, to Holy Angels, and Innocent and Bleſſed Souls; from Labours, and Troubles, and Toils, to perpetual Eaſe and Quiet, and moſt durable Satisfaction; from Pains and Grief, and Sickneſs, to Everlaſting Delights.

When the Wicked ſhall begin to tremble, and their Hearts to fail and ſink within them, and their Conſciences to aſtoniſh and amaze them with a full and lively Repreſentation of their many vile Sins, and the notorious and ſhameful Abuſes they have put upon all God's tender Mercies, and of the intolerable Slights and Contempt with which they have received his Numerous and kind Invitations to turn from their evil Ways and live; and when there ſhall be no other Proſpect before their Eyes, but that of Miſery, Horror, and Confuſion; then ſhall you good Chriſtians look up towards Heaven, and behold certain Signs of your Salvation drawing near.

O in what a Tranſport of Pleaſure will your Souls be in the Minute they are re-united to your Bodies, and ſhall behold that moſt Bleſſed and moſt dear Saviour approaching towards you on a bright Cloud, whom you have ſerved with all your Powers, and the greateſt and moſt ſolicitous Care to

the end of your Days; whom you have loved above all, and denied the fiercest Appetites of the Flesh, and stoutly resisted the most pressing Temptations of the World, that you might follow him, and exactly conform your selves to his most Holy Example: When this Glorious Saviour of yours, appearing in all his Majesty, shall call you forth from the midst of that vast Assembly of Men of all Times and Places, and looking very graciously upon you, shall take particular notice of the Zeal, Love, sincere Affection and Piety with which you have always behaved your selves towards him, and his Cause.

O what Tongue can describe the Joy you will feel in your Hearts, when the Camp of Heaven, as it marches and moves on, shall shout and rejoyce to meet you; when the Angels, who conceived so much Pleasure at your first Conversion, shall loudly triumph at the Consummation of your Happiness!

O how will your Souls overflow with grateful Reflections upon the Boundless Goodness of God, when the Patriarchs, and Prophets, and Holy Apostles, and Glorious Martyrs, with all the People of the Lord, shall congratulate your escape from a wicked and miserable World, and sing, and praise their Redeemer, at this the accomplishment of your Salvation!

When having put on a Splendid Body of Light, Christ shall present you to his Father on the Throne, and reckon up all your Prayers, and Fastings, and Tears; all your Acts of Devotion; all your Deeds of Charity and Compassion to those

in Miſery; your readineſs on every Occaſion to comfort Widows, relieve Orphans, and to deliver the Humble and Helpleſs from the hard Hands of the Oppreſſor; your Meekneſs, Temperance, and Chaſtity, and inceſſant Pains to reduce your lower Appetites to a ready Obedience to the Divine Laws, and the Suggeſtions of clear Reaſon; when your Kindneſs to Strangers; your Humility in a Proſperous State; your Patience and Submiſſion in Adverſity; your unſhaken Conſtancy to the Intereſts of him your dear Maſter under Perſecution; and your ſteady adherence to the True Faith in the Times of greateſt Danger, ſhall be all diſtinctly rehearſed, and accepted, and adjudged worthy of Eternal Rewards!

O how thankful will you be to God for the Day in which you did ſeriouſly begin your Repentance! How will you love the Man who did miniſter the Occaſion, and was the Inſtrument of your ſincere Converſion, and did firſt guide you into the right Paths of Everlaſting Happineſs!

Do Thou therefore, O Lord, reveal to us ſo much of the Beauty of Thy Perfections, that with all our Heart, and all our Strength, we may ſeek Thee; do Thou ſo direct our Steps, that having ſought, we may find Thee; and having found Thee, may Reverence Thy Majeſty, Dread Thy Power, Obey Thy Will, Love Thy Goodneſs, Adore all Thy Attributes, and Increaſe in all Deeds of Piety, until thou ſhalt put an end to this Mortal Life, and take us into a Glorious Eternity.

SERMON V.

Preach'd on the 28th of *June*, 1691.

AT

St. ANDREW's, *Holborn.*

When he took his Leave of that Pariſh.

GALAT. VI. 7.

Be not deceived, God is not mocked; for whatſoever a man ſoweth, that ſhall be alſo reap.

MEN that have lived a great while under the Power of their Paſſions, find nothing harder than to ſubdue them, and bring them under the command of their Reaſon; and they who have given themſelves up to obey the Luſts of the Fleſh, meet with nothing more difficult, than to reſtore the

Spirit to its juſt Authority, and to govern their Actions by a Principle of Divine Life.

Hence it comes to paſs, that we may obſerve Men in all times to make Objections againſt the neceſſity of Godlineſs and Virtue, and to invent other Ways than thoſe preſcribed in the Goſpel, of going to Heaven.

Some impoſe a Perſuaſion on themſelves, That they ſhall find God merciful when they come to die, tho' now they neither do what he commands, nor forbear what he forbids, nor uſe any means to pleaſe him; ſo that if any Conſideration about their Behaviour be needful, or any pains are to be taken, to ſpeed well in another World, they certainly will be loſt.

Some hope to have God's Pardon of their great and many Sins, by an outward ſhew only of Religion; they at fix'd times appear in his Houſe, they hear Sermons, now and then receive the Sacrament, exactly obſerve the Rites and Ceremonies ordered in the Publick Worſhip, and repeat the Prayers with the reſt of the Congregation; but with theſe Things their Hearts are not at all affected, as they certainly would be, if it was their chief Deſign in performing their Devotions to pleaſe him.

Others preſume God may be reconciled by a Scheme of ſound Principles which they have entertain'd in Matters of Chriſtianity, and by their Orthodox Faith, notwithſtanding their Lives are as bad as any of thoſe whoſe Principles are falſe and dangerous, and who hold many Errors touching the Faith. Again, Others expect to come off well

well in the next Life, not from any Contemplation either of the Soundneſs of their Faith, or the Holineſs of their Lives; but from their being Members of ſuch a Church, or from their being incorporated into ſuch a Sect, or joined with ſuch a Party.

But if we look into the Scriptures, it will there be evident, that Men have not the leaſt Encouragement to hope for Mercy from God upon any of theſe Pretences; and that it is the main Scope of thoſe Holy Writings to oblige them to lead a Godly Life, and not ſo much as to think of Everlaſting Happineſs upon other Terms: *Be not deceived, God is not mocked, &c.*

Every obſtinate Sinner then, who preſumes upon the Mercy of God for a Pardon, does but delude himſelf with a groundleſs Perſuaſion, and mocks his Maker, who will judge and condemn him; *For he that ſoweth to the fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the ſpirit, ſhall of the ſpirit reap everlaſting life.*

Since then it is manifeſt, That Mens Rewards and Puniſhments hereafter, ſhall be exactly agreeable to the Nature and Kind of their Works in this Life, let us enquire by what deceitful Methods and Arts they impoſe upon themſelves, and in a ſort, quiet their Minds about the ſafety of their future Condition, notwithſtanding they abide in their Iniquities, and are Lovers of Pleaſure more than Lovers of God. It will not be difficult to diſcover that they wrong their poor Souls with ſuch Devices and Artifices as theſe.

1, If

1. If Men by the diſpoſition of their Nature, or the way of their Education, or the Poſt they hold in the World, do happen to have an averſeneſs to ſome crying Sins, which may prevail in the Places where they live, they take this averſion of theirs to be a Sign of their being good; and it makes them overlook their heinous Crimes of another kind; or to be but ſlightly concern'd for them.

The Prodigal Perſon believes all will go well with him, ſo long as he is free from the great Sin of Covetouſneſs, which is the Root of all Evil: And he that greedily thirſts after, and hunts for Riches, hath as favourable an Opinion of the Condition of his own Soul; ſince he can never be charged with the ſcandalous Faults of Rioting and Luxury, whereby Men ſo cripple themſelves as not to be able to provide for their own Families, and ſo become worſe than Infidels: And after this Faſhion, Men, by thinking only of the Crimes they do not commit, never reflect upon thoſe of which they are deeply guilty.

Thus alſo when Men have done ſome few good Actions, ſuch as their Religion requires, and God will approve; they are always taken up with Meditations upon them, and do pore on them ſo continually, as hardly to think or ſpeak of any thing elſe. Whereby a number of great Sins lye cover'd in their Hearts, wherefrom they receive no diſturbance, as not having the leaſt Remorſe or Sorrow for them, or taking the leaſt Care to forſake them.

2. When

2. When Men obſerve there are naughtier People than themſelves in the World, they are apt from thence to draw a kind Concluſion in behalf of their own Caſe, and that all will be right with them; and that God in the other World will receive them to his Mercies; inſomuch as all the Proof they have for their own Virtue and God's Favour is, that they have ſome Neighbours worſe than themſelves.

They are no Drunkards, they are no Extortioners, they are no Whoremongers, they do not blaſpheme God and ridicule Religion, as many do, and therefore it is concluded clearly, That they are truly righteous and honeſt Men, and by this means they ſpend ſo much time in expoſing other Mens Vices, as quite to forget their own.

As if it was an infallible Mark of ſincere Piety, not to be altogether ſo bad as the moſt infamous are: And yet theſe unhappy Men, who by uſing a fallacious Rule, judge of themſelves with ſo much Advantage, may live in the guilt of ſeveral great Sins, which are not, perhaps, ſo notorious and apparent to the Eyes of Men; and may totally omit Prayers to God in ſecret; may ſeldom come to his Houſe, and rarely receive the Holy Sacrament; may improve none of their Maſter's Talents; neither feed the Hungry; nor clothe the Naked; nor comfort the Sick; nor ſupport the Feeble; nor Laſtly, have any due Regard to preſerve Humility, Meekneſs, Charity, Patience, Purity, in their own Hearts.

3. Men

3. Men are accustom'd to silence their Consciences by giving wrong Names to their Vices, and by representing only the light and best Side of their Sins to the Mind; whereby that which being considered in all its ugly Circumstances, and frightful retinue of Consequences, would look vile and odious, doth appear comely and desirable.

So a gratification of the most Beastly Lusts, is accounted rational and manly Pleasure; Drunkenness goes for a free use of God's Creatures; Whoredom is but a just satisfaction of the Appetites of Nature; the squeezing a poor Man when got within our Clutches, till we break him and his Fortunes to pieces, is but to maintain our own Rights, and to preserve our Children and Posterity from Beggary; for the slightest Provocation coolly to spill the Blood of our Brother, is to behave our selves like Men of Honour, and to keep our Persons from falling into Contempt, and being trampled upon.

Thus those things, which are in themselves most loathsome and detestable, neither consistent with true Peace of Conscience, nor the Favour of God, pass for Instances of the highest Wisdom and Honour, and are reputed Actions most worthy of Men. And a little present Gain, empty Honour, or sensual Pleasure, which dies as soon as it is tasted, must be preferr'd before everlasting Happiness, and the Fruition of the Almighty and Infinitely Glorious God, to all Eternity.

O that those sordid and mean Sensualities, which sink us into a Level with the Brutes, should be the things upon which we have set our Hearts,

and

and unto which we make all our Courtſhip and Addreſs! O that we ſhould be in Love with thoſe Fetters, with which we are dragged unto the Gates of Death, and be ſo ſottiſh as to admire the Chains that confine us to the Regions of Darkneſs, and will hold us faſt till the terrible Day of Judgment, as the Marks of our Honour, and as the true Accompliſhments of our Nature!

4. Men make themſelves a little eaſie in an ill Courſe of Life, by hearing endleſs Rewards and Puniſhments often ſpoke of, without applying them to their own Condition: They can hear Heaven diſcourſed of as a State of infinite Peace and Delight, without being much moved therewith; and they can hear Hell repreſented as a diſmal Place, void of all Eaſe and Comfort, and be but little troubled at it; and the Reaſon is, becauſe theſe things paſs thorough their Ears like Romances, in which they do not imagine themſelves to be concern'd.

For when a Man ſhall hear a lively Deſcription of the Joys of Heaven, will not his Heart be tranſported, and even lifted up within him, if he have ſo loved and obeyed God, in the ſeveral Stages of his Life, as to hope he has ſure ground to claim a Right in them? And when likewiſe the Terrors of the Lord are Preached unto the Wicked, and diſplay'd in their true Colours, and they are plainly inform'd how inſupportable and dreadful the Condition of all thoſe will be who ſhall be baniſhed from the Preſence of God, the Fountain of Light and Good, unto Everlaſting Darkneſs, certainly they muſt be filled with

Amaze-

Amazement and Horror, if they do but reflect, that it is moſt likely that they ſhall be condemned for ever to dwell in that dark and doleful Habitation.

Therefore whenever the conſideration of our own Title to that Glorious Place doth enter into the Meditations we have of Heaven, it will warm the Heart, and enliven all our Affections: And as often as the poor Sinner does entertain Thoughts of Hell with reſpect of the great Danger of his going thither, it will confound him, and take down all his Confidence and Preſumption.

For when a Man once comes to reflect, that the dreadful things he hears of Death and Judgment, do cloſely and nearly concern his moſt precious Soul, he will be ready to ſay with himſelf:

O my Soul! Thou art in the Company of them that do fooliſhly, and who forget God; thy Happineſs in another World does wholly depend upon thy Behaviour in this Life; this Life is very ſhort, the Buſineſs thou haſt to do therein is great; and when a Period ſhall be put to thy Days is moſt uncertain; wherefore if thou ſhouldeſt be ſurprized by a ſudden Death, before thy Sins are broken off by ſincere Repentance, thou wouldeſt be the moſt miſerable of all Creatures, and muſt as unavoidably go down into the bottomleſs Pit, there to dwell with enraged and mercileſs Devils, as ever any unrelenting Sinner has done before thee.

Such Conſiderations as theſe, will make bad Men apprehenſive of the vaſt Hazard unto which they

they expoſe their Immortal Souls, and timely to remember their Creator, leſt he tear them in Pieces, and there be none to deliver.

Thus I have diſcovered by what Arts Men ſpeak falſe Peace unto their Souls, and ſo far delude themſelves as to fancy they ſhall find God Merciful at the laſt, though they do not put away their Sins; and notwithſtanding they ſow to the Fleſh, to preſume they ſhall of the Spirit reap Everlaſting Life.

But being now to take my Leave of you, and to return my Thanks for the Favours I have received from you, which as they are ſo many and ſo great, that I cannot duly here acknowledge them, without making you uneaſie, by treſpaſſing upon your Modeſty; ſo during my whole Life I ſhall never forget them: But by my conſtant and hearty Prayers for your Preſent and Future Happineſs; and by embracing all Opportunities of doing you real Service, I ſhall endeavour to ſhew, That your Kindneſſes were not miſplaced: This being, I ſay, the laſt time I am to appear among you in the Capacity of your Miniſter, I ſhall take the liberty now with more Arguments to urge the neceſſity of Holy Living, and more particularly to lay down ſuch Directions and Advice as may be of moſt general and laſting Benefit.

It is a noble Argument we have before us, to ſhew that the Crop a Man ſhall reap, will anſwer the Nature and Qualities of the Seed, which he now doth ſow. Wherefore it will not be in my power to do you a greater good, than to endeavour to increaſe and ſtrengthen your Belief of this

important

important Truth, That they who live Wickedly ſhall reap Corruption, *i. e.* ſhall have all their Labour periſh and come to nothing; and that they who give up themſelves to the Conduct of the Holy Spirit, ſhall, through its Aſſiſtance and Interceſſion attain Everlaſting Life.

That therefore you may not be ſeduced by any of the deceitful Artifices and Frauds now mentioned, nor by any other Wiles of Satan, to depend upon the Favour of God before you have parted with every known Sin, let me adviſe you to conſider:

1. That it is inconſiſtent both with God's Nature and your own, for you to partake of the Happineſs of Heaven, before you are cleanſed from the Filth of your Iniquities. Goodneſs, and Wiſdom, and Juſtice, and Truth, and Purity, are the inſeparable Attributes of the Divine Nature, which ſtand in ſuch a direct oppoſition to all Wickedneſs, that God cannot but abhor it: Nothing being evil in its own Nature, but from the unagreeableneſs it hath to the Eſſence of God: And for this Reaſon he is ſaid to be of purer Eyes than to behold Iniquity, *i. e.* with the leaſt Allowance and Approbation; it having ſuch a contrary tendency to his Infinite Goodneſs, and Purity, and Truth, that it muſt ever be an abomination unto him: And for the ſame Reaſon it is affirmed, *That without holineſs no man ſhall ſee the Lord*: For his Juſtice, like Fire, would ſwiftly iſſue forth, and devour the impure Sinner.

The Buſineſs then of Religion is, to reſtore the Image of God in our Souls, which was ſullied and defaced by our Sins; for by a thorough Conformity to the Divine Precepts we ſhall arrive at ſo happy a Temper of Mind, as only to deſire what is ſuitable to the Will of our Father which is in Heaven, and to hate only thoſe things which he has forbidden; and when theſe Holy Diſpoſitions are well ſettled in our Souls, then the Glorious Image of God will ſhine brightly upon them, and they will be as ſo many Lights to guide others, who in a lower Station are ſtriving to come up to our Example.

But were we admitted into the Preſence of God, before an entire Change was wrought in our Minds, and all our Luſts were mortified, as we ſhould be odious in the Eyes of God, ſo his Holineſs and Purity would fright and amaze us, and our polluted Souls would ſink and dye away at the appearance of ſo much Goodneſs, and Wiſdom, and Truth, and not find within themſelves the leaſt capacity to be delighted with thoſe things, that are the true Cauſes of all the Glory and Joy that is in Heaven.

The mighty Deſign, I ſay, of all Religion, is, to make our Nature conformable to the Divine Nature; that is, To make us become like unto God, in all thoſe Perfections of his Nature, which can be imitated by Rational Creatures.

And in nothing can we approach nearer to the Likeneſs of God, than in ſtriving to do the greateſt good we can, in every capacity, to all our Fellow-Creatures; this is a God-like Temper,

whereby we ſhall extremely reſemble our Great Maker, and become his Deputies upon Earth, and perform that very Work, which otherwiſe God would have done himſelf.

When we ſhall have baniſh'd out of our Souls all Rancour and Malice, and Pride, and Envy, when we ſhall have ſubdued all Covetous and Greedy Deſires; all fleſhly and filthy Appetites; all Peeviſhneſs and Uneaſineſs of Humour; then will our Soul become a moſt fit and ſuitable Place for the Holy Spirit to reſide in; and our God will delight to dwell in us; and we ſhall have Foretaſtes of the Joys of Heaven, even while we remain here upon Earth.

If we relieve the Needy, and refreſh the Diſtreſſed; if we ſatisfy the Doubting, confirm the Wavering, conduct into the right Paths thoſe that are gone aſtray; if we do no hurt to the Innocent; do not cruſh the Weak, nor over-reach the Ignorant, but are helpful to all, as far as our Power will extend: What a mighty deal of Good ſhall we do to the World, in the place and ſtead of God? And how evident ſhall we make it to Men, that the Divine Providence doth carefully watch over the Righteous, and hath a tender regard to all thoſe that love the Lord, by our executing and fulfilling ſo many of his Gracious and Merciful Deſigns?

And what unconceivable Rewards ſhall they receive in the other World, who are the glorious Inſtruments of God's Providence in this; and who, by their Piety, and Goodneſs, and Charity, do help to bring about ſo many of the wiſe

and kind Contrivances of their Maſter, to render his poor Creatures Happy!

Hence it appears, that the Religion which pleaſes God, has in all times been the ſame; and the chief end of it is to Glorify God by an imitation of him in the whole Courſe of our Lives. This was the great Doctrine taught by the Patriarchs before the Law, and by the Prophets under the Law, and by our Bleſſed Saviour and his Apoſtles ſince. Herein the Laws of Nature, and *Moſes*, and the Prophets, and the Goſpel of Chriſt, all agree.

And as they taught, ſo they lived; for the Preachers of Righteouſneſs under theſe ſeveral Diſpenſations, did with the moſt unfeigned Love and deepeſt Reverence conſtantly Worſhip God; they carried themſelves with punctual Juſtice, and great Compaſſion towards their Brethren; they were Peaceable and Meek, and Pure, and full of Pity in their Converſation: The Sum of all their Doctrines, and the Deſign of all their Lives, being to do Juſtice, and love Mercy, and walk humbly with their God.

2. As the Nature of God and our ſelves, ſo likewiſe all the Declarations, Precepts, Promiſes, and Threatnings, publiſh'd in the Scripture, do make it moſt manifeſt that we muſt ſow to the Spirit, if we hope of the Spirit to reap Everlaſting Life. If we read thoſe Holy Records from one end to the other, we ſhall not meet with ſo much as one Declaration of God made in favour of obdurate Sinners, who are reſolv'd not to turn from the Wickedneſs they have committed, and

to do that which is Lawful and Right: But every where we may obſerve his Averſion to the Ungodly, and their Works are loathſome in his Sight.

God has pronounced, that theſe Men ſhall have no Lot or Share in his Kingdom; *Know ye not, that the unrighteous ſhall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, or thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God*, 1 Cor. 6. 9, 10. Although the Supreme Powers ſhould allow the Commiſſion of any of theſe vile Sins in their own Country, and enact no Laws for the Puniſhment of the Perſons who were guilty of them; and though falſe Teachers would undertake to perſwade you, that you might do ſuch things without loſing the Love of God; yet your poor Souls would be wretchedly deceiv'd, if you did practice theſe great Sins upon the Authority of your Teachers; or becauſe they were not puniſh'd by the Laws of the Place where you lived: For how favourably ſoever ſome may think and ſpeak of them; and how ſlightly ſoever others may correct Fornicators, Idolaters, *&c.* yet God, the Righteous Judge of the whole World, does hate and deteſt theſe Crimes, which will extinguiſh and deſtroy all the Right they had to inherit the Kingdom of his Glory: *For becauſe of theſe things cometh the wrath of God upon the Children of diſobedience*, Eph. 5. 6. And certainly Words can hardly be found, which more clearly and diſtinctly expreſs God's abhorrence

rence of Men, while they abide in an impenitent State, than theſe.

Moreover, if you take a Survey of the Divine Precepts, you may perceive that they all have a tendency to eſtabliſh an univerſal Holineſs in our Minds and Practice: nothing leſs than a total Change in our Souls will prepare us for Heaven: *We muſt put on the new man, which after God is created in righteouſneſs and true holineſs; We muſt deny ungodlineſs and worldly luſts, and live ſoberly and righteouſly and godly in this preſent World.* Eph. 4. 24. Tit. 2. 12. For without theſe Heavenly and Divine Qualifications of Mind, we ſhall never be permitted to behold the pure and glorious Face of God; and if we were, it would confound us and make us miſerable. Let then Evil Rulers connive at thoſe Vices which do not ſeem ſo directly to hazard and undermine their Government; let the Prophane cry up their Brutiſh Senſualities, as the moſt exalted Enjoyments of Human Nature; let the frequency of ſome Sins leſſen their Uglineſs, and the Senſe of their Danger, with unthinking Men, yet the fatal Effects of their Wickedneſs ſhall overtake them at the laſt, and they ſhall find every wilful Sin to have Malignity enough in its Nature to ruin them; for the great God does behold all their Lewdneſſes and Villanies; he cauſes them all to be recorded againſt the Day of Accounts, and they will ſink away with extremity of Deſpair, when oppreſſed with ſuch a vaſt Burden of abominable Iniquities they ſhall be halled to the Bar of Judgment. *For the ways of Man*

are before the eyes of the Lord, and he pondereth all his goings; his own Iniquities ſhall take the wicked himſelf, and he ſhall be holden with the Cords of his Sins; he ſhall die without inſtruction, and in the greatneſs of his folly ſhall he go aſtray, Prov. 5. 21, 23.

Moreover, if you conſider the Precepts of our Bleſſed Saviour, you will be fully ſatisfy'd that they were all levell'd at this ſingle Mark, to make Men Holy; that is, to confer the greateſt Benefit upon them they were capable to receive: For this was to render them acceptable to God; to make them agreeable Company for Angels; and compleatly to qualify them to be Citizens of the *New Jeruſalem*.

In this one Point did all the Promiſes of the Goſpel, and the whole Deſign of the Life of Chriſt center and ſettle; there is not a Promiſe made to the Malicious, or the Unclean, or the Revengeful, or the Perjur'd, or the Lovers of fleſhly Pleaſure; nor the leaſt Anger of God manifeſted any where againſt the Humble and the Chaſt, and the Merciful and the Righteous Perſons; but all the Beatitudes and Bleſſings of Heaven are beſtowed upon the Godly, and all the Curſes and Puniſhments do light upon the Head of the Sinner.

And ſo it is plain, that our Religion was Enacted and Publiſhed, not to repleniſh our Heads with fine Notions, nor to furniſh our Tongues with Eloquent Diſcourſe; but to fill our Hearts with Humility, Love, and Purity, and to govern our Lives and Actions by moſt Holy Rules. And

therefore

therefore under the Chriſtian Diſpenſation nothing will avail us, or ſtand our Immortal Souls in the leaſt ſtead, but the keeping of the Commandments of God.

It now only remaineth, that I preſent you with ſome Directions, that I hope will make a juſt Impreſſion upon your Minds, and be of durable Advantage to you.

1. The firſt is, to keep conſtant and firm to the Communion of the Church in which you were Baptized and brought up; a Church whoſe Faith is founded upon the Scriptures; and whoſe Worſhip, of all others, cometh neareſt to the Pattern left us by the Primitive Chriſtians.

A Church the freeſt from Error in what it Teaches; and from Superſtition in what it Practiſes, of any perhaps in the World; which as it hath reformed it ſelf from the Corruptions of the Church of *Rome*, that were ſo deſtructive of a good Life, ſo it hath only retained a very few Rites and Ceremonies, for the preſervation of Order and Decency, and Reverence in the Service of God; and upon which it doth not lay ſo great Weight and Streſs as to hold them unalterable; but hath publickly declared, "That upon weighty and important Conſiderations, according to "the various Exigency of Times and Occaſions, "ſuch Changes and Alterations may be made "therein, as to thoſe in Place of Authority ſhall "ſeem either neceſſary or expedient.

Now to them that duly weigh Things, it muſt appear very dangerous to leave the Communion

of a Church ſo excellently conſtituted, if you reflect either upon the grievous Miſchiefs of Separation, or upon the great Obligations Chriſt has laid upon us to preſerve the Unity of the Church.

It is obſervable, that hardly any thing does occaſion more Bitterneſs and Heat, than an unwarrantable departure from a Church which impoſes nothing ſinful as a Term of Communion. For Separatiſts, to juſtify their Departure, will be apt to charge great Faults, how little ſoever deſerved, upon the Society they have left, and ſo of courſe grow more ſowre and cenſorious; whereby Animoſities will increaſe, and the Breach will be continually widen'd by freſh Provocations.

Thus by theſe needleſs Diviſions, the Charity and Good-will, which our bleſſed Maſter ſo ſtrictly required, and of which he was ſo glorious an Example, does waſte and conſume away; and Chriſtians thus unjuſtifiably ſplit into Parties, inſtead of mutually ſupporting one another againſt the Common Enemy, which doth thirſt after their Deſtruction; do bite, tear, and devour each other; and hereby the Band of Love which ſhould hold us together is broken, and the ſeveral Members of that Body, whereof Jeſus Chriſt is the Head, are disjoynted, and become uſeleſs to the holy and merciful Purpoſes for which he did unite them.

It is much to be lamented, that divers of thoſe who have forſaken our Church, and which they have not yet proved to have enjoyned any thing unlawful, under pretence of greater Edification,

and

and of joyning in a purer Communion, have upon the ſame Ground had others ſeparate from them, and theſe again have left others, till at length they have been of no Communion at all; and ſo with their Church have at laſt alſo loſt their Religion.

And yet nothing is of more Neceſſity, than that the Unity of this Body of Chriſt, the Church, ſhould be preſerved entire. This the Chriſtians are frequently exhorted, and ſtrictly commanded to keep Whole with the greateſt Care; and upon this Union of Members mighty Bleſſings are beſtowed; there being ſcarce any Promiſe of our Lord made to particular Chriſtians, but with relation to their being Parts of his Church.

We are earneſtly required to endeavour to *keep the Unity of the Spirit in the Bond of Peace, with all Lowlineſs and Meekneſs, with long Suffering, Forbearing one another.* And the Reaſon of all this is, becauſe *there is one Body and one Spirit, one Hope of our Calling, one Lord, one Faith, one Baptiſm, one God, and Father of all, who is above all, and through all, and in us all.* Eph. 4. 2.—6.

St. *Paul* beſeeches the *Romans to ſet a Mark upon them who cauſe Diviſions and Offences, contrary to the Doctrine which they had learned, and to avoid them.* And moſt pathetically he beſeeches the *Corinthians, by the Name of the Lord Jeſus Chriſt, that they all ſpeak the ſame Thing, and that there be no Diviſions among them; but that* Rom. 16. 17. 1 Cor. 1. 10.

they

they be perfectly joyned together in the ſame Mind, and in the ſame Judgment. He alſo preſſeth the Philippians, *to ſtand faſt in one Spirit, with one Mind, ſtriving together for the Faith of the Goſpel.* Nay, with the moſt powerful and melting Expreſſions that can come from the Mouth of a Man deeply concerned for their Salvation, he intreats them to do nothing through Strife, whereby the Unity of the Church may be rent: *If there be therefore any Conſolation in*
Phil. 2. 1, 2. *Chriſt, if any Comfort of Love, if any Fellowſhip of the Spirit, if any Bowels of Mercy, fulfil ye my Joy, that ye be like minded, having the ſame love, being of one accord, of one Mind.* By that ſolid Comfort they had in being redeemed by Chriſt, by that ineffable Joy which did ſpring up in their Souls from their Fellowſhip with the Holy Ghoſt; by that Satisfaction and Pleaſure which did proceed from their ſincere Charity one towards another, he in the moſt importunate and affectionate Manner doth requeſt, that Peace, Unity, and Love may be upheld among them.

2. Be very careful to do all thoſe Things, in which holding Communion with the Church doth conſiſt, and which will be true Teſtimonies of your Adherence to it. Preſent your ſelves conſtantly to God in his own Houſe, and ſuffer nothing to divert you from the Diſcharge of thoſe Duties which you are bound to render unto the Lord upon his own Day.

Bear your Part in the Publick Worſhip, join your Prayers with thoſe of the great Congregation,

on, that by their united Force, they may more powerfully prevail for the Bleſſings you moſt need; frequently receive the Sacrament of the Lord's Supper, that Inſtitution of our Dear Maſter, contrived both to preſerve the Memory of his unſpeakable Mercies, and to confirm and increaſe our Spiritual Strength. Having therefore confeſs'd and bewailed your Sins, and taken up ſtrong Reſolutions to forſake them, do not fail humbly to approach the Table of the Lord, and with the deepeſt Reverence and Affection to eat the Bread of Life, and drink the Cup of Salvation.

And here it may be no improper Place for me earneſtly to Beſeech you, never to omit ſending up your Prayers to God in Secret, at leaſt the Morning and Evening of every Day, and that not formally and coldly, but ſincerely and heartily, as Perſons thoroughly concerned to be infinitely Happy in another World.

For this Courſe will wonderfully keep up a vigorous Senſe of God in your Souls; it will admirably fit you for the Publick Worſhip, and make you Benefit exceedingly by all the Ordinances of Divine Appointment; it will make you perform the ſeveral Inſtances of Chriſtian Duty with much Chearfulneſs, and enable you to bear the ſharpeſt Afflictions with great Patience.

And it is very obſervable, that it is a great Trouble to thoſe People, when they come to die, who, notwithſtanding their Conſciences did not allow them to live in any notorious Sin, have often,

often, upon ſlight Occaſions, neglected their private Prayers.

How little Regard ſoever they had to the Duty of Prayer in their healthful and youthful Days, yet in their laſt Hours they are very ſenſible of their baſe Ingratitude to their kindeſt Friend and great Maſter. And the Conſideration of theſe Omiſſions of Duty cauſes a terrible Conſternation in their Minds; creates many Scruples about the Safety of their Condition, and they are moſt deſirous of Opportunity, and longer Time, to retrieve their Intolerable Negligence.

3. Let it be our chief Work and Deſign to Practice thoſe Chriſtian Graces and Virtues, which are moſt eſſential to our Holy Religion, and which will be the great Ornaments of our Lives. Let us be humble in our whole Converſation, and never ſuffer Pride and Ambition to betray us into any Deeds of Injuſtice or Revenge; let us be meek under the higheſt Provocations, and break the Rage and Fury of our Adverſaries by our Lenity, and the Sweetneſs of our Manners; let us be true to our Word; faithful in all Truſts; grateful for every Kindneſs; ready to Help all Men, ſtudying how we may compoſe the Differences, and heal the Breaches, which fill the World with Malice, and Cruelty, and Bloodſhed.

Let us treat them gently who are not of our Opinion, putting the moſt candid Interpretation upon each others Words and Actions; let us ever be diſpoſed to forgive Injuries, and where we have ſuffer'd Wrong, and have the Offender in our Power, to accept of a moderate Satisfaction.

And

And as I exhort you to pay all Dues, and juſt Services to Superiors, to treat your Equals with Friendſhip and Reſpect; ſo alſo I moſt earneſtly beg, that you would never forget the Poor; but as you have Opportunity, do good unto all needy, diſtreſſed, and comfortleſs Creatures.

Have thou Patience with a Man in poor Eſtate, and delay not to ſhew him Mercy. Help the Poor for the Commandments ſake, and turn him not away becauſe of his Poverty. Loſe thy Money for thy Brother and thy Friend, and let it not ruſt under a Stone to be loſt. Lay up thy Treaſure according to the Commandments of the moſt High, and it ſhall bring thee more Profit than Gold. Shut up Alms in thy Store-Houſes, and it ſhall deliver thee from all Affliction: it ſhall fight for thee againſt thine Enemies better than a mighty Shield and ſtrong Spear. Eccleſ. 29. 8.——13.

4. Be ſincere in whatever you ſay or do; whether you go to the Houſe of God, or retire to your Cloſet to pray ſecretly; whether you are in a Treaty with your Neighbours, or relieving the Poor, let vain Glory have no Influence upon your Behaviour, but ſincerely and honeſtly purſue the Honour of God, and the Good of your Fellow-Creatures. Diligently enquire into the Obligations God has laid upon each of you; and when you have diſcover'd what is fitteſt and beſt to be done, undertake it chearfully, and let nothing in the World put you by the Performance of what you are clearly perſwaded is your Duty. And when you are arrived at ſuch a Pitch of Reſolution, as never to do any Thing againſt your Conſcience,

Conſcience, but to ſecure your Virtue in all your Practices; as you will find unſpeakable Pleaſure in your Minds, and great Eaſe in the Diſcharge of your Chriſtian Duties, ſo you will both Guide and Support weaker Chriſtians by your good Example.

5. Be not diſcouraged at the Difficulties you ſometimes may find in the Exerciſe of your Religion, and the Hardſhips you may meet with, eſpecially at the Entrance of the Ways of Virtue. For what courſe of Life ſoever you ſhall take, it will not be without its Troubles. If you devote your ſelves to the World, or ſet your Hearts upon Riches, or abandon your ſelves to the Sins of the Fleſh, will you not meet with more Diſappointments to encounter, fiercer Croſſes to ſtruggle with, more Injuries and Affronts to digeſt; and more ſtubborn and implacable Enemies to maſter, than in the Service of God?

O let it be remember'd, that if you will enſlave your ſelves to the Luſts and Vanities of the World, as you muſt labour harder, meet with Diſappointments more frequently, and fight more deſperately, ſo, which is worſt of all, your Endeavours and Pains will all prove fruitleſs in the Concluſion; for you will reap nothing but Corruption, the Candle of the Wicked ſhall be put out, and all his Greatneſs, Glory, and Pleaſure ſhall end in outer Darkneſs and eternal Death.

Moreover, you cannot hope for better Uſage than your dear Lord found upon Earth; but you muſt expect, as he did before you, by Afflictions, by the Croſs, and by Death, to go to Heaven; for

for the Condition of Servants ought not to be better than that of their Maſter.

If ſometimes the Thoughts of Death are terrible, and your Faith grows cold and ſtaggers, ſo as you begin to ſuſpect your own Sincerity, and to fear you have not any true Intereſt in the Mercies of God, call then to mind the Agony of pour precious Saviour, the drops of Blood that trickled down his Cheeks, and the earneſt Prayers he made, that the bitter Cup might paſs from him.

I verily believe the Providence of God did order him to drink ſo deep of it, to ſupport the Spirits of all good People under the ſoreſt Diſtreſſes, and that he might be an Example for the Encouragement of all deſponding Chriſtians, who heartily love and fear God.

Laſtly, Having determined your Choice to the Service of God, and made ſome Progreſs in a Holy Life, permit nothing in the World to ſtop you, or to put you out of your Way, or to make you look back; for if you make the ſhorteſt Stay, or turn never ſo little on one Side, your Cares, and Tears, and good Reſolutions will prove to have been in vain; you will loſe the Benefit of your paſt Labours and Prayers, and perplex your Soul with a multitude of Troubles.

We have many a Time concluded, that nothing deſerves our Hearts but God, and that true Happineſs is no where to be found but in Heaven; and that therefore we would dedicate our ſelves and all our Powers unto his Service; but, unhappy Creatures, we have been unconſtant to our ſelves,

ſelves, the World has regain'd our Affections, and we have doted again upon Vanity, and wretchedly forgot our God, and our own Eternal Advantage.

May therefore our Bleſſed Lord, who has conquer'd Sin, and vanquiſh'd Death, by pulling out its Sting, and diſarming it of its Terrors, ſo aſſiſt us with his Spirit, ſo guide us in our Duty, and ſo comfort and uphold us in our Sorrows, that we may never again depart from him, and return to our Evil Ways. May we imitate him in his Humility, his Love, and his Purity; and may we never decline any Sufferings, by which we ſhall promote the Glory of God, and ſerve the Intereſts of Religion, and preſerve the Peace of our own Conſciences.

May we ever tread in his Steps, who is the Way, and the Truth, and the Life it ſelf: May we ever thirſt after him, who is the Fountain of Living Waters, and may all other Things appear vile and deſpicable to us, in compariſon of his Love and Favour.

And may a God of Infinite Bowels of Compaſſion, who is ever ready to cheriſh and refreſh all afflicted and diſconſolate Souls, have pity on us, and ſafely conduct us thorough this Vale of Troubles and Tears, unto a State of endleſs Reſt, and Peace, and Joy.

SER-

Of Religious Melancholy.

SERMON VI.

PREACH'D before the

QUEEN,

At *WHITE-HALL*,

March the 6th, 169½.

PSALM xlii. 6.

Why art thou cast down, O my Soul? and why art thou disquieted in me?

A Man, in no Part of his Life, wherein he is sensible he has offended God, can be exempted from the Duty of repenting presently; it being an Obligation which constantly lieth upon him, when-

ever he perceives his Sin, to ask Pardon for it, and to forſake it.

However, conſidering the Multitude of Buſineſs, and many Diverſions Men meet with in the ordinary Courſe of Things, that hinder them from repenting, as they ought to do, of their Sins; it is of abſolute Neceſſity that they ſhould ſingle out, and ſet apart ſeveral Portions of their Time, wherein they may exactly conſider their Spiritual Condition, ſeverely judge their Actions, and narrowly ſearch into the Occaſions and Cauſes of their Errors and Failings, and endeavour to find the beſt Means to prevent the ſame Crimes for the future.

A good part of that Seaſon is now ſpent, which our Church hath appointed for a review of our Lives, and to diſcover our Treſpaſſes againſt the Divine Laws, that we might humble our Souls for them, and amend whatever we find amiſs. And during this Seaſon, you have heard the Nature of Repentance often and fully explain'd, and the moſt prevailing Reaſons urged to excite your Care, and engage your Diligence, in a Matter of ſuch infinite Conſequence to your Salvation; and I hope with good Effect on the Minds of many, who in Secret have bleſſed God moſt heartily, for theſe publick Occaſions of reforming themſelves, and making their Peace with him.

But notwithſtanding theſe ſolemn Seaſons are deſigned for the Benefit of all Men; that the Bad may be converted, that the Weak may be confirmed; and that thoſe, who have made a large Progreſs in the Ways of Virtue, may ſtill proceed

ceed to further Degrees of Perfection; yet it is manifeſt, that as hardned Sinners, who have little fear of God, and no regard of their Duty, do certainly grow worſe by their Contempt and Neglect of theſe Opportunities; ſo alſo, that divers good Chriſtians, but of timorous and melancholy Conſtitutions, do fear they do not become better, or receive any Improvement from them.

For they, feeling no preſent Comfort from their long and ſtrict Faſts, nor from their earneſt and often repeated Prayers, do conclude, That whatever they have been doing in the Service of God, is ſo mean and full of Imperfections, that it will neither pleaſe him, nor profit their own Souls.

Wherefore at this Time I ſhall not inſiſt upon the Arguments, which are proper to affect and awaken obdurate Offenders; but rather apply my ſelf to the Caſe of thoſe melancholy Perſons, who, notwithſtanding they are in a ſafe Condition, yet are in great need to have their Minds quieted and compoſed. So that even they, who really deſerve it, may have their ſhare of Advantage, from ſuch Holy Seaſons as theſe.

The Scruples and Fears which diſturb them are manifold: But I now only can have Time to conſider two or three of thoſe Caſes; which as more commonly, ſo more violently uſe to diſorder and affright them; and ſhall give the moſt ſatisfactory Anſwer to them that I can.

(1.) The first Case is of those who are apt to think, that the Reformation of their Lives hath not proceeded from a sincere Love of God, and an Unwillingness to displease him; but from a meer dread of those Punishments which he hath threatned.

(2.) The second Case relates to them who find a flatness on their Minds, and want of Zeal, when they apply themselves to any Religious Duty; which makes them fear, that what they do, is so defective and unfit to be presented unto God, that he will not accept it; insomuch as this Coldness, when they are employ'd in their Devotions, doth lamentably deject them, and even tempt them to lay the Practice of them aside.

(3.) The third Case doth concern those unhappy Persons, who have Naughty, and sometimes Blasphemous Thoughts start up in their Minds, while they are exercised in the Worship of God; which makes them ready to charge themselves with the Sin against the Holy Ghost; to pronounce their Condition to be without Hope of Remedy, and that God hath utterly cast them off.

(1.) I begin with those Persons, who are apt to think, that the Reformation of their Lives hath not proceeded from a sincere Love of God, and an Unwillingness to Offend him; but from a meer dread of those Punishments, which he hath

hath threatned to inflict on unrelenting Sinners. Their doubt is, that Fear which hath had the greateſt Influence in reclaiming them from an ill Life, is but a ſlaviſh and ſordid Paſſion, which God does deſpiſe, and that he will refuſe all thoſe Services, which do not ſpring from a nobler Principle: For ſeeing God is Love, he will not be pleaſed with any Sacrifice, but what is offered by Love.

I anſwer, That there can be no Queſtion, but Love is a more noble Principle of Action than Fear: And therefore, that the Religious Service which hath its Riſe from Love, is more Perfect, more Angelical, and more Grateful to God: But for all that, he will not turn aſide his Face from thoſe weaker and leſs improved Servants of his, whoſe Service and Obedience owe themſelves chiefly to their Fears.

They who have forſaken their Evil Ways, out of a horrible dread that they would lead them to the Pit of Hell, will, it is to be hoped, find a Place in the glorious Kingdom of Heaven. For Hell was made on purpoſe to terrify daring Sinners, and to reduce and confine them within the Bounds of their Duty.

The Thing then I affirm is this; that they who have departed from their Iniquities, out of fear, that had they continued in them they ſhould have been condemned to dwell with Everlaſting Burnings, will, at the Judgment of the Great Day, be allowed to have been true Penitents, whom God will ſet on his Right-Hand, and receive into

the Bright Manſions of Infinite Happineſs; which may be proved by the following Reaſons.

(1.) Fear is one of the Paſſions God has planted in our Souls, as well as Love; they are both the Creatures of his Wiſdom and Power; and whatever he did put in us was for ſome end, and may have a good uſe. Wherefore, when the Paſſion of Fear doth ſerve the End for which God grafted it in our Minds, there can be no doubt but he will approve the good Effects which it doth produce.

Now the End for which God placed Fear in our Nature, was chiefly to beget in us an awful regard of his moſt Glorious Majeſty; to make us dread violating of his Laws, and doing any thing contrary to his Righteous Will; and alſo when we trip or go aſtray from his Ways, to quicken our Returns to our Duty.

So that when Fear doth prevail upon a Man to amend his bad Life, he puts this Paſſion to the very uſe for which he received it from God: And having thus applied it to the end for which it was made an Eſſential Ingredient of his Nature, we have no cauſe to queſtion but God will own him, and graciouſly allow his Obedience.

(2.) We may obſerve, That God hath enforced all the Laws he hath given to the Children of Men, by Threatnings, as well as by Promiſes; But as Promiſes are to work upon our Love, ſo Threats are to excite our Fears; God having made the Motives to our Obedience to anſwer the different

different Paſſions with which he hath endued our Souls.

Wherefore there cannot be the leaſt reaſon to conceive, that God ſhould threaten Puniſhments againſt the Diſobedient, which naturally act upon the Fears of Men, and yet not be pleaſed with the Service, which theſe Fears, raiſed by the Penalties annex'd to his own Laws, do bring forth. No, God therefore doth ſet Life and Death before Men, that the Fear of Death may make them chuſe Life; and he threatneth them with Everlaſting Puniſhments, that the Amazement and Horror, which the ſerious and due conſideration of them will cauſe in their Souls, may powerfully engage them with all Speed and Care to labour to fit themſelves to partake of the Divine Mercies.

(3.) Our Bleſſed Saviour firſt, and his Diſciples after him in their Sermons, do addreſs themſelves not only to the Paſſion of Love, but alſo to that of Fear; which they never would have done, had they been conſcious that the Sacrifices of Fear would not have aſcended up to Heaven with a grateful Savour.

He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. Mark. 16. 16. Doth not Chriſt here intend to bring Men to a Belief of his Goſpel, and to yield Obedience to the Laws thereof, as well by the Fears of Damnation, as the Hopes of Salvation? And when he had cured the Man who had been afflicted with an Infirmity Thirty Eight Years, he bids him *ſin no more, leſt a worſe thing*

come unto him. The Argument our Lord uſed to engage the poor impotent Man to live innocently, was directed to the Paſſion of his Fear, taken from the Danger of a Calamity, greater than the very long Infirmity of which he now was cured, that would befal him, if he did ſtill continue in his Sins.

Knowing the Terror of the Lord, ſaith St. *Paul, we perſwade Men.* The Apoſtle well knew, that the greatneſs of theſe Terrors, expreſs'd in the foregoing Verſe, *That we muſt all*
2 Cor. 5. 10. *appear before the Judgment ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,* if fully and maturely weighed, would be of irreſiſtible force to recover Men from a lewd and prophane Converſation. They muſt be brought to a State of extream Obſtinacy or Deſperation, upon whom an Argument of ſuch wonderful Power and Efficacy can make no Impreſſion.

(2.) I come to a ſecond Caſe often complained of by ſome ſerious Chriſtians, which is want of Inclination to holy Things, and a Coldneſs in their Devotions: They do not come to God's Houſe, nor addreſs themſelves to their Prayers, with ſuch an Appetite as they do to the Buſineſs of the World; but want earneſt and fervent Deſires for the Succeſs of the Petitions they put up to their Father in Heaven; they cannot warmly engage their Hearts in the Cauſe of their Salvation, but find a liſtleſſneſs to Spiritual Exerciſes, which they

they apprehend to be a full Proof of their Hypocriſy, and that God will refuſe their Prayers and Thankſgivings as vain and inſincere Oblations.

Now, before I proceed in the beſt and cleareſt Method I can, to relieve Perſons in this unhappy Condition; I deſire it may be firſt obſerved, that why many have no more Zeal and Life in God's Service, is their own Fault, for which they are greatly to be blamed: Becauſe this Dulneſs of Spirit that attends their Religious Exerciſes, does come from their own Negligence, and want of Conſideration. They take care to make an Appearance in the Congregation, but no care about what their Souls are there employed. They have not conſidered of what infinite importance it will be to them to ſerve God in the moſt acceptable manner, nor how they ſhould render their Service acceptable; neither by what Cauſe their Devotions have decay'd, nor by what means they may revive and increaſe them.

Now if they neither conſider where they are, nor for what end they came, it is no wonder that their Minds ſhould be flat and unactive all the time they ſtand before the Lord, and very little concern'd for the proſperous Iſſue of the Prayers that are offered up by the Congregation.

As therefore it is high preſumption for ſuch careleſs Perſons to hope for any Benefit, by that Part they bear in the Publick-Worſhip; ſo they may cure their Malady, by retiring from their Buſineſs and their Pleaſures, and by reflecting in

good

good earneſt upon the terrible Dangers whereunto they do every Hour expoſe their Immortal Souls.

But theſe are not the Men to whoſe Caſe I would ſpeak at this time: But I direct my Diſcourſe to thoſe who have frequently ſtriven to remove this Coldneſs from their Souls, when they did approach the Heavenly Throne, and yet have failed in their Attempt. Now, in abatement of their trouble, give me leave to lay the following Obſervations before them.

(1.) That the difference of Degrees of Affections, with which Men ſerve God, does often depend upon the difference of their Tempers and Conſtitutions. Some have ſuch heavy Conſtitutions, that it muſt be a great Matter that will work upon their Hopes or Fears; and it will require ſome time to make them very ſenſible either of their Gain or Loſs.

But others have ſuch a Tenderneſs in their Natures, and ſuch Quickneſs of Senſe, that the leaſt Things do much affect them: A little Proſperity makes all their Spirits to mount, and they are overflow'd with Joy; and as ſmall a Croſs ſinks them down, and cauſes them to have ſad and melancholy Perſwaſions of their Condition.

Now People of ſuch various Diſpoſitions, notwithſtanding they have equally endeavour'd to prepare themſelves, cannot ſerve God with equal Affections; but yet he may be alike pleaſed with what they both do; becauſe he will meaſure their Obedience by the ſincerity of their Minds, that lies

lies in their own Power; and not by the difference of their Conſtitutions which were not made by themſelves.

The Conſtitutions of ſome Men being much warmer than thoſe of others, they eaſier take fire, whether they are paying Homage to God, or doing Buſineſs among Men. Where therefore Men have more Heat in their natural Temper, it is no wonder they ſhould have more Zeal in their Devotions. But God will not reject any Man, becauſe he is of a cold Complexion, or diſdain his reaſonable Sacrifice, becauſe it is offered with leſs vehemence of Paſſion.

(2.) We may ſay further, That they who are not carried by their Paſſions into the Service of God, but render Worſhip to him upon rational Motives, becauſe he is the Giver of all good Things, ſeem to act upon a higher and more ſublime Principle: For notwithſtanding they are deſtitute of that pleaſing warmth in their Paſſions, which provokes others to pray unto God, and to be thankful unto him; yet they do not ceaſe to celebrate his Praiſe, becauſe it is their Duty to do it, and becauſe Reaſon ſuggeſts that they ought to make grateful Acknowledgments of his Infinite Mercies.

(3.) We may obſerve, That the moſt zealous are not always the beſt Men. For their Zeal may be without Knowledge, or on the wrong ſide, as it was in St. *Paul*, when he perſecuted the Church. And it is his own Obſervation,

That

That notwithſtanding a Man had ſuch a Zeal for the Cauſe of God as would prompt him to ſuffer Martyrdom, and yet wanted Charity, his ſharpeſt Sufferings would profit him nothing.

I muſt confeſs, where a Man is zealouſly affected in a good Matter, and his Active Spirits are diſcreetly directed to the Service of God, ſuch an one may prove a glorious Inſtrument for the propagating and promoting the Fear and Honour of God among Men; and alſo may have a more ſenſible Pleaſure in every Religious Performance. But all cannot raiſe their Affections to this Pitch; however, *God will not quench the ſmoaking flax, nor break the bruiſed reed*; but pardon the Wandrings, pity the Weakneſſes, quicken the Affections, and make gracious Allowances for all the Defects of infirm, but honeſt Chriſtians.

(4.) That the moſt holy Servants of God cannot maintain an equal Warmth in their Devotions at all times. Experience doth teach them, that in ſome Seaſons, an unaccountable heavineſs will ſeize upon their Hearts while they are on their bended Knees, ſupplicating the Forgiveneſs of their Sins, who at other times can put their Souls all in a bright and pure Flame by intenſe Meditations on the unſpeakable Love of God.

If therefore now and then you perceive your Minds dull and heavy at your Prayers, it is but what ſometimes doth happen to the moſt ſincere Chriſtians, how great Care and Diligence ſoever they uſe to uphold Life and Vigour in their Souls; ſo that this is no juſt Cauſe of Diſquiet and

and Dejection of Spirit. Moreover, Sickneſs, Loſſes, and all Afflictions, do ſometimes ſo diſorder the Paſſions, and oppreſs the Spirits even of the beſt Men, that it is hardly poſſible they ſhould ſerve God with as much chearfulneſs under Calamities and Troubles, as at other times; tho' they may have as much Integrity, and as ſincere Deſires to pleaſe him; and he will take what they then do, as kindly at their Hands, and bountifully reward ſuch Services.

Hence I gather, That ſince Men are not able at all Times to keep their Affections at an equal Height, when they addreſs themſelves to their Heavenly Father, either in the Church, or in their Cloſets, he doth not expect it from them; and they ought not to give place to melancholy Fears, when they ſhall find it otherwiſe with themſelves: God has made nothing the Subject of our Obedience, which is not within the Bounds of our Abilities; and he will at the Day of Judgment condemn Men for the Actions only, which proceeded from their Wills; and not for that want of Heat in their Paſſions, which was owing to the natural Make of their Conſtitutions, that they could not help; or to outward unhappy Circumſtances, which they had not at their Command.

(5.) What hitherto hath been ſaid about Coldneſs and Damps in the Minds of Men while they are engaged in religious Duty, has been to comfort thoſe who are exceedingly grieved at it; and who yet have not been able to conquer it, tho' they

they have used true Pains for that Purpose. Now notwithstanding it is not to be expected, nor necessary, that these innocent Persons should meet with a compleat Cure of their Grief; yet I must tell them, that nothing will more enliven their Spirits in the Service of God, than deliberate Meditations of him, and of themselves, before they enter upon any Part of Divine Worship.

If they would often engage their Minds in Contemplations about the Divine Attributes, and the Infinite Perfections of the Nature of God, it would strangely help to deliver them from that drowsy Stupidity, of which they so sadly complain, and which hath so strong an Influence on their Actions. For frequent Thoughts of Almighty Power, will make the most sturdy Temper to tremble, and the proudest Heart to submit. There is no thinking seriously of unsearchable Wisdom, without being wrapt up in Admiration of it, and becoming very willing to be ruled by it: And will not the Meditations of Infinite Love, diffusing it self over the World, oblige us to Adore, to Honour, to Love, and to Praise that most Glorious Spring from whence it floweth?

Do but consider, as the Providence of God watches over all the Works of the Creation, so with what a particular Care it hath preserved you, and deliver'd you from many and great Dangers, which you did not foresee, and against which you could make no Provision; and certainly it will give a sensible touch to your Soul, and cause you to break forth into Songs and Hymns of Thanksgiving.

But

But if you proceed ſtill further, to contemplate the deep Myſteries, and inconceivable Love ſhewn by Chriſt in the mighty work of your Redemption, to conſider the great Condeſcenſion of your Saviour, when he left the Heavens to dwell amongſt us; the wonderful Humiliation of himſelf, when he took our Frail, Mortal Nature upon him; the Pains, the Agonies, the Horrors of the moſt dreadful Death he ſuffered, to ſave us ungrateful Sinners; this can hardly fail to diſſolve the moſt obdurate and ſtony Heart, and make you firmly conclude, That you never can ſufficiently admire, love, ſerve, or ſuffer too much for this moſt Bleſſed Saviour.

Can your Paſſions continue all quiet, when you look to this your moſt merciful Redeemer, who left the Boſom of his Father to ſeek you, when you had loſt your ſelves in the Ways of Sin, and the Paths that lead to Death! Who came to procure Reconciliation for you with God, whom as you had heinouſly provoked, ſo you were in no reſpect able to make him Satisfaction.

Do but with ſome Serioufneſs recollect how often the Lord hath ſpared you, when your own Hearts have told you that you did deſerve Puniſhment; How very often you have highly offended him, and fearfully looked when he ſhould deſtroy you; and yet you are ſtill ſuffer'd to be in the Land of the Living, as ſo many Monuments of his Compaſſion; and he is not yet wearied with waiting for your Return, that he may be Gracious unto you: Do, I ſay, but meditate upon theſe Mercies of your God, and try whether

ther your Hearts will not all melt into Love and Affection.

Can we ſay too much, or think too long of this Saviour, who did joyn himſelf to our Fleſh, that he might looſe the Bands of our Iniquity; who being in the Form of God, took the Form of a Servant, that he might deſtroy the Power of thoſe Sins, which would have enſlaved both our Souls and Bodies, and made us for ever Miſerable?

Surely we cannot but fall down before the Lord, with the deepeſt Reverence, and eſteem him above every Thing in Heaven and Earth, who hath created us according to his own Image; who hath redeemed us with the Blood of his own Son, and who daily doth aſſiſt us with the Graces of his moſt Holy Spirit, and who hath provided for us a Houſe not made with Hands, in the Heavens.

Let ſuch Subjects as theſe be the Arguments with which you entertain your Thoughts, before you begin any Religious Duty, and it will ſtrangely conduce to the filling your Souls with Light and Life, and make you diligently ſtudy to obtain God's Favour, and breed in you moſt paſſionate Deſires to dwell in his Preſence to all Eternity.

(3.) I come to the laſt Caſe I propoſed to ſpeak to, which doth relate to thoſe unhappy Perſons, who have naughty, and ſometimes Blaſphemous Thoughts ſtart in their Minds, while they are exerciſed

exerciſed in the Worſhip of God, which makes them ready to charge themſelves with the Sin againſt the Holy Ghoſt, to pronounce their Condition to be without Hopes of Remedy, and to fear that God hath utterly caſt them off. Now to give them the beſt Eaſe and Relief I am able, I will endeavour theſe Two Things.

(1.) To ſhew that their Caſe is not ſo dangerous as they take it to be.

(2.) To give proper Advice for their Behaviour under theſe tumultuous Diſorders of Mind, and for their recovery from them.

That their Caſe is not ſo dangerous as they apprehend it, I ſhall endeavour to ſhew by the following Conſiderations.

(1.) Becauſe theſe frightful Thoughts do for the moſt part proceed from the Diſorder and Indiſpoſition of the Body. And this I take to be evident, becauſe they are moſt rife, and troubleſome, and inſult moſt over a Man after a Fit of Sickneſs, or a great Diſappointment, or a heavy Loſs; which hath depreſs'd his Spirits, and made them groſs and heavy: But when it pleaſes God that he ſhall recover his Health again, and his Spirits grow finer, and move more briſkly, and his Strength doth become more confirmed, then theſe perplexing Thoughts uſe much to abate, and by degrees quite to vaniſh.

(2.) Because they are mostly good People, who are exercised with them. For bad Men, whose Heads are busied in laying one Scene of Wickedness or other, how they may gratify their Malice, or execute their Revenge, or overreach their Neighbours, or violate their Trusts, or satisfy their Beastly Lust, rarely know any Thing of these kind of Thoughts, or use to complain of them. But they are honest and well-meaning Christians, of unhealthy Constitutions, and melancholy Tempers, who are so miserably harrass'd with them; who above all Things earnestly desire an Interest in their God and Saviour, and for that Reason the least dishonourable Thought of him, which insinuates its self into their Minds, is so dreadful unto them.

(3.) Because it is not in the Power of those disconsolate Christians, whom these bad Thoughts so vex and torment, with all their Endeavours to stifle and suppress them. Nay, often the more they struggle with them, the more they increase; and when they are vehemently opposed, they do more domineer and terrify Men. And the true Reason is, because by unsuccessful Strivings they do but feed this melancholy Humour, and grow more dejected. So that there is good Cause, as I observed, to judge them to be Distempers of the Body, rather than Faults of the Mind.

(4.) We

(4.) We may obſerve, That they who labour under the Burden of ſuch diſmal Thoughts, are ſeldom betray'd into any great and deliberate Sin. For they having a very low Opinion of the Condition of their Souls, are jealous of the leaſt Temptations, and tremble at the Appearance of any notorious Evil. Which is the Cauſe they commonly ſet a ſtrict guard over their Words and Actions.

Hence it is apparent, That the Sins which moſt eaſily captivate others, can ſcarce make an Entrance into them. They have little Temptation to Covetouſneſs, who can find no Satisfaction in Riches. They cannot be hard hearted to their Neighbours in Diſtreſs, who are ſo ready to beg the Prayers and Help of all about them. They are in no Danger of being ſwell'd with Pride, who think a great deal worſe of their own State than it deſerves. They being then thus Humbled into a mean Apprehenſion of themſelves, by the calamitous Diſorders of their Mind, do contend the more abundantly to keep themſelves Blameleſs and Unſpotted from the World, wherein they diſcovering no Eaſe, no Relief for their doleful Complaints, are not allured by any of its glittering or ſenſual Baits to tranſgreſs the Divine Laws.

From what has been ſaid it plainly follows, That there is more trouble than danger in the Caſe of the dejected Chriſtians, which we have been conſidering. Altho' I own that none do more deſerve our Pity, ſo black and diſmal is the

Sentence they pronounce againſt themſelves; and yet I make no queſtion but God in his own Seaſon, and when he ſees it moſt proper for them, will in ſome Meaſure ſettle and quiet their Minds, and alſo beſtow a large Recompence on them for all the Troubles and Sorrows they have ſuſtained, out of Fear that he was highly diſpleaſed with them.

I am now arrived at the laſt Part of my Subject, which is to give the beſt Advice I can, for their Behaviour under theſe perplexing Diſorders of Mind, and for their Recovery from them. Which I ſhall endeavour in the following Particulars.

(1.) [a] Frequently obſerve how your Thoughts are employed. If they are engaged in a good Matter, encourage them to perſevere, and ſecure them, all you can, from outward Diſturbance and Diverſions. If they are taken up in trifling and vain Subjects, or of no real Benefit to you, tranſlate them to ſome more noble and uſeful Argument. For as your Thoughts are, ſo your Actions will be: Men cannot think Fooliſhly and act Wiſely. Beſides, idle Thoughts are Neighbours to bad ones, and there is a ſtraight and ſhort Paſſage from one to the other.

But if they are exerciſed in any Evil Deſign, it highly behoves you to extinguiſh and ſuppreſs them; for if the Fountain be muddy,

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[a] Vide S. *Baſil* de moderandis animi cogitationibus. *Tom.* 2. *pag.* 674.

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all the Streams muſt partake of its Impurity. [b] And this Work you ought to take the firſt Opportunity to do, and that with all your Might, not only becauſe it is of abſolute neceſſity to the Health and Peace, and Innocence of your Soul; [c] but becauſe the Victory over them will be much eaſier at their firſt appearance, than after; when by ſuffering them to dwell with you, you have given them ſome countenance of encouragement: And ſo, that Conqueſt which would have coſt you but ſmall Pains, may become doubtful, where you are to contend with Thoughts, whoſe long ſtanding hath confirm'd, and almoſt rooted them in your Nature.

Thus frequent Reviews taken of your Thoughts, will produce both Power and Skill to manage them wiſely, and may in good meaſure prevent or cure the Troubles complained of by theſe Melancholy Perſons.

(2.) [d] Endeavour to keep all your Paſſions within due Bounds, ſince Storms of Paſſion con-

[b] Dum enim cogitatio mala in initiis eſt, facile poteſt abjici à corde. Nam ſi frequenter iteretur, & diu permaneat, adducit animum ad conſenſum, & poſt conſenſum intra cor ſuum confirmatum, certum eſt quòd ad peccati tendat effectum. *Hieronym. in Cantic. Cantic. Hom.* 4. *p.* 117.

[c] Reprime porro Cogitationem ſuperbiæ, priuſquam te ſuperbia deprimat. Deſtrue Cogitationem arrogantiæ, antequam ipſa te ſubvertat. Effringe atque exclude concupiſcentiam, priuſquam te concupiſcentia elidat ac conterat. *Ephræm Syri Op. p.* 404.

[d] Eſto mitis & placidus, & benevolentiæ plenus, & gratiæ, ſine ullâ ſermo ducatur contumeliâ. Abſit pertinax in familiari ſermone contentio: quæſtiones enim magis excitare inanes, quam utilitatis aliquid afferre ſolet. Diſceptatio ſine irâ, ſuavitas ſine amaritudine ſit, monitio ſine aſperitate, hortatio ſine offenſione. *S. Ambr. Tom.* 4. *Col.* 16.

found the Soul, and make way for evil Thoughts. And whatever was the firſt Cauſe of the Paſſion, it is apt before it goes off, to run them into thoſe frightful Reflections which they ſo much dread, and after the Weakneſs and Indiſpoſition which a ſtrong Paſſion leaves behind it, they will be leſs able to repel them. So that it is very bad for Splenetick Perſons to give way to their Paſſions, which both bring their Diſtemper upon them, and unfit them to grapple with it.

Nay, they cannot ſafely give any ſcope to the moſt pleaſing Paſſions; for they ſometimes ſhall find as bad Effects in the Exceſſes of Joy, as of any of the ſower and churliſh Paſſions, and be as greatly dejected after them.

It would be much for their Advantage to bring themſelves to an equal and ſteddy Temper, ſo as none of the Affairs of the World may make a deep Impreſſion upon them; to be mild and gentle in their Behaviour; to avoid all needleſs Contentions and Heats; to be ready to do good to every Body; but never to do Things ſeemingly hard, except where great neceſſity requires it. Neither to ſet their Hopes, nor their Fears too high; not groundleſly to deſpair, where God has pronounced no Threats: nor fondly to preſume, where he hath made no Promiſes.

(3.) Do not leave your Callings, nor forſake the Poſt wherein Providence hath placed you. As before it was my Advice not to ſet your Hearts too much on the World, nor to ſuffer your Paſſions to run out vehemently after it; ſo now I exhort

hort you not to quit your Employment, and utterly to forſake it, by reaſon of the Trouble of your Mind. For no Buſineſs at all, is as bad for you as too much: And there is always more Melancholy to be found in a Cloyſter, than in the Market-place; as when a Man is too full of Buſineſs he is ready to forget God, ſo when he is idle and deſtitute of all Employment, his Head is apt to become a Cage, not only of unruly but unclean Thoughts.

It will be therefore much to your detriment to hide your ſelves from your Friends, and to quit the Calling wherein you were exerciſed; in that People of dejected Tempers never fare worſe than by themſelves, and when they have nothing to do. For when they have neither Company nor Secular Affairs to take up their time, they will be muſing perpetually upon the Objections they make againſt themſelves, and their Thoughts will all fix and centre upon the the deſperate Condition, wherein their diſturbed Phancy hath placed their Souls. Whereas vertuous and cheerful Converſation, innocent Recreations, and moderate Buſineſs will give a great diverſion to the Diſtemper, and much conduce to chaſe away theſe gloomy Apprehenſions.

(4.) When you find theſe Thoughts creeping upon you, be not mightily dejected, as if they were certain Tokens of your Reprobation. For ſo far as they depend upon the Indiſpoſition of the Body, which for the moſt part they chiefly do, I take them no more to be Marks of the Divine

Diſpleaſure than Sickneſs, or Loſſes, or any other Calamity you may meet with in the World.

[e] Neither violently ſtruggle with them; ſince Experience doth teach that they increaſe and ſwell by vehement oppoſition; but diſſipate and waſte away and come to nothing, when they are neglected, and we do not much concern our ſelves about them; for it is the Cuſtom of the Mind of Man much oftner to think and reflect upon thoſe Things which either delight or grieve him, than upon thoſe which he judges are to be deſpiſed.

I know this would be no good Advice, did theſe Thoughts lye within our Power, and were the Products of our Choice, as all Sins are: for then the ſooner and the more vigorouſly we reſiſt them, ſo much the better it will be for us; for at firſt Sin is weak, and has little Intereſt in us, and Conſcience is tender, and is made extream uneaſy by any compliance with it; ſo that if we did bravely oppoſe it in the beginning of the Siege, the Victory would be moſt certain: But when in length of time Sin hath got both Strength and Confidence, our very Nature muſt undergo a great change before it can be ſubdued. But now having proved that theſe bad Thoughts do reſult more

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[e] Nolite litigare cum perverſis cogitationibus, vel perverſa voluntate; ſed cum vobis infeſtæ ſunt, aliqua utili cogitatione & voluntate mentem veſtram, donec evaneſcant, fortiter occupate. ——— neque doleatis, neque contriſtemini de illarum infeſtatione, quamdiu illas, ſicut dixi, contemnendo ſuperatis, & nullum eis aſſenſum præbetis; ne occaſione triſtitiæ iterum redeant ad memoriam, & ſuam importunitatem reſuſcitent. *S. Anſelm. Ep.* 133. *p.* 414.

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from the Weakneſs of the Body, than from the Viciouſneſs of the Mind, it is evidently apparent that by another ſort of Treatment they muſt have a Cure.

It is not therefore a furious Combat with Melancholy Thoughts, which will but weaken and ſink the Body, and ſo make the Caſe worſe, but a gentle Application of ſuch comfortable Things as reſtore the Strength, and recruit the languiſhing Spirits, that muſt quaſh and diſperſe theſe diſorderly Tumults in the Head.

Whenever therefore theſe troubleſome Thoughts begin to ſtir, do not fall into any violent Paſſion, which will abate the Courage, and ſhatter the Reſolutions of your Soul; but having firſt commended your miſerable Caſe to the tender Care and Compaſſions of your Heavenly Father, who will not let you be afflicted above-meaſure, endeavour with a meek and ſedate Temper quietly to bear them.

(5.) Do not think the worſe of God for them, or accuſe his Providence of want of care of you. For he might have permitted ſuch Thoughts to have continued perpetually, or at leaſt to have viſited you much oftner, and in a more frightful manner, and all this without the leaſt diminution of his Juſtice. But as his Mercy appears in the Degrees and Intervals of your Sufferings, ſo it doth alſo in the Ends of them: He ſending theſe Afflictions for wiſe and kind Reaſons, that they might be powerful Preſervatives of your Souls againſt the hainous Sins of a crooked Generation

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in which you live, that cry loudly to Heaven for Vengeance; that they might leſſen your Inclinations to the Enjoyments of this Life; that they might deaden your Appetites to Senſual Pleaſure, and take your Hearts off the periſhing Goods of the World, which can afford you ſmall Satisfaction ſo long as your Minds are haunted with theſe black Thoughts.

Nothing will diſpoſe you more to have Compaſſion on your ſuffering Brethren, than your own Sorrows; and nothing make you leſs envy the Towering Height and Proſperity of others, which to Perſons in your mournful State muſt be ſo inſipid and uncomfortable, that you will indeed be concern'd for the many Dangers of their Station; but never wiſh you could ſupplant them. In a Word, nothing will cauſe you more to feel your own Infirmities, and a want of the Divine Aſſiſtance; nothing will oftner carry your Thoughts to Heaven, than your preſent Diſconſolation and Trouble; whoſe Length and Acuteneſs will alſo make Heaven it ſelf taſte the ſweeter, whenſoever God of his Infinite Mercy ſhall bring you thither.

(6.) Let not theſe afflicting Thoughts diſcourage you from the Exerciſe of your Devotions; nor tempt you to omit, or negligently diſcharge any one Chriſtian Office or Duty. Go ſtill on in the Ways of Religion, and do the Work of the Lord, notwithſtanding theſe Performances to your ſelves may ſeem flat and heavy, and ſuch as will neither be grateful to him, nor procure good to your

your Souls. [f] Let your Prayers aſcend up to Heaven continually, altho at preſent you find no Anſwer or Return to your Petitions. *Is any among you afflicted?* ſays St. *James, let him pray.* Prayer is the natural and the only ſafe Refuge for the Afflicted. It is a ſure Stay to the Heart, when nothing elſe in the World can ſupport it. Nay, the liſtleſsneſs to Prayer, ſo grievous to weak Chriſtians, will be removed by nothing ſo ſoon, and ſo effectually, as by Prayer it ſelf: For Prayer refines the Thoughts, purifies the Heart, and exalts the Soul above its natural Pitch; ſo that he who did enter upon his Prayers with ſome Coldneſs, ſhall often receive wonderful Joy in his Mind, before he comes to the end of them. Nothing will make the Soul partake ſo much of the Divine Nature, and ſo cloſely unite it to God as devout Prayer.

But further, at theſe diſconſolate Seaſons eſpecially, let the Matter of your Prayers be ſuch as doth imply your repoſing an extraordinary Confidence and Truſt in God, altho he ſeems now to hide his Face from you; for it will be a Thing moſt acceptable to him, and a ſtrong Proof of your Integrity, that you ceaſe not to do your Duty, even when you find little pleaſure in it; and ſtill continue to caſt your ſelf and cauſe wholly upon him, when he does appear to be

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[f] Cum autem vultis orare, aut aliquam bonam meditationem intendere; ſi vobis tunc importunæ ſunt cogitationes, quas non debetis ſuſcipere, nunquam propter illarum importunitatem bonum, quod incepiſtis, velitis demittere, S. *Anſelm. Ib.*

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afar off, and to have no regard to your Cries and your Tears.

And here it may be fit to give you a Caution againſt long Prayers; for your Heads, under this Diſturbance, will bear nothing which requires length of Attention: let your Prayers therefore be frequent rather than long, ſuch as may cauſe delight, and not prove tedious. There is no Time or Place, or Employment can ſo engage you, but you may have leiſure now and then to ſend up your Deſires to Heaven, and if they be ſincere and fervent, they will prevail with God, how ſhort ſoever they are; for it is not the Multitude of your Words, but the honeſt Diſpoſition of your Heart, which will incline him to hear you. And this Advice is therefore to be inſiſted upon, becauſe melancholy Chriſtians have been obſerved to ſuffer by the length both of their Prayers and their Faſts.

Moreover, do not forſake the Table of the Lord, notwithſtanding there alſo you meet no Comfort, and ſhould be altogether unable to move and affect your Hearts with holy Reflections upon the moſt cruel and ſhameful Death of your Bleſſed Saviour; for that Heavenly Bread will refreſh your Souls, and increaſe your Graces, and repleniſh your Hearts with Joy, as ſoon as ever God ſhall find you qualify'd for ſo great Mercies.

What evil Thoughts then ſoever are injected into your Minds, ſo long as you perſiſt in a godly Courſe of Life, there can be no Colour of doubt but God will love you, and approve your Services. For he no where hath ſaid that Men ſhall

ſhall be condemned for their ungovernable Thoughts, over which they have no Dominion; but he hath promiſed that all thoſe who are not weary in Well-doing, ſhall in due Seaſon reap everlaſting Life.

Now ſhould theſe perplexing Thoughts laſt as long as you live, which is the hardeſt Thing you can ſuppoſe in this Caſe; yet that (as I ſaid before) would be no more an Argument of God's Anger than a Fever, or a Fire, or the loſs of a Friend, or any other Affliction; nor of the Unſoundneſs and Hypocriſy of your Mind, who in this Matter are only the Sufferer; for as you did not invite them, ſo they continue with you much againſt your Conſent.

Let not therefore your preſent Trials and Humiliations make you deſpair of finding Favour with a God of boundleſs Mercy, and moſt tender Compaſſions: Perſevere in your Duty, and confide in his infinite Goodneſs, and at length the Clouds, which now darken your Minds, ſhall all vaniſh, and be ſucceeded by ſteddy and pure Light; your Fears ſhall be turned into full Aſſurances of unconceivable Happineſs and all the Diſorders, Tumults, and Confuſions, in your Souls, ſhall be changed into Eternal Peace, and undiſturbed and endleſs Joys.

Give me leave to conclude all in the Words of the *Pſalmiſt*, who had been a Man of Sorrows from his Youth, and yet ever received Supplies from the Lord anſwerable to his Diſtreſs. *Ye that fear the Lord, praiſe him——for he hath not deſpiſed, nor abhorred the Affliction of the afflicted: neither*

neither hath he hid his Face from him, but when he cried unto him, he heard. Wait on the Lord, be of good Courage, and he ſhall ſtrengthen thy Heart. I will be glad and rejoyce in thy Mercy, for thou haſt conſider'd my Trouble; thou haſt known my Soul in Adverſities. I will ſing unto the Lord, becauſe he hath dealt bountifully with me; yea, I will hope continually, and yet praiſe him more and more. O how great is thy Goodneſs, which thou haſt laid up for them that fear thee! O love the Lord all ye his Saints; for the Lord preſerveth the Faithful. They that know thy Name will put their Truſt in thee; for thou haſt not forſaken them who ſeek thee.

SER-

Of the Immortality of the Soul.

SERMON VII.

PREACH'D before the

King *and* Queen,

At *WHITE-HALL*,

Upon *PALM-SUNDAY*, 1694.

St. MATTH. X. 28.

And fear not them which kill the Body, but are not able to kill the Soul; but rather fear him which is able to destroy both Soul and Body in Hell.

WHEN our Lord was about to send his Disciples forth into the World to preach the Gospel, he thought it Just and Necessary to speak of the Dangers unto which they certainly should be exposed by doing

doing their Duty, and to prepare their Minds against them; so that they might neither be surprised by Tribulations and Sufferings when they came, nor sink under them.

And to enable them to deal with the most malicious Enemies of his Holy Religion, he commands them to furnish their Souls with two excellent Virtues, *Wisdom* and *Innocence*. They were to be wise as Serpents, and harmless as Doves. As Wisdom would cause them to decline and avoid all needless Hazards and Difficulties; so Innocence would make them gentle, and meek, and tender-hearted, and not apt to revenge Injuries.

But then that true Wisdom which would secure them from running into unnecessary Danger, would likewise prompt them readily to encounter and submit to those Pains, Troubles, and Hardships, which were necessary to establish the Heavenly Doctrines of their Master; to endure small Evils, to escape greater; and to lay down their Lives, rather than have both Soul and Body destroyed for ever. And it must be a mighty Encouragement to undertake the Office of Preaching of the Gospel, which Christ had allotted them, that the Cruelty of their fiercest Opposers could extend no farther than the Body: Whereas *that* God, whose Message they were to Publish, could destroy both Soul and Body. *And fear not them which kill the Body*, &c. From which Words we may deduce several Observations.

(1.) That

(1.) That the Soul and Body are diſtinct Beings.

(2.) That after the Diſſolution of the Body, the Soul doth live in the ſeparate State.

(3.) That nothing leſs than the Almighty Power of God can deſtroy the Being of the Soul.

We have a Noble Argument before us, and which the Infidelity of our Times hath render'd very Neceſſary. It is our Soul, which makes us like God, and ſuperior to other Creatures; and its Subſiſtence in the boundleſs Eternity, which ſhall ſucceed our ſhort abode in this World. In treating whereof, I ſhall endeavour to avoid all needleſs Speculations, and confine my ſelf to thoſe Arguments, which ſeem moſt clearly and ſtrongly to prove the great Truths contained in the Text. The Propoſitions I chiefly ſhall inſiſt upon at this Time, are theſe Two:

(1.) That the Soul and Body are diſtinct Beings.

(2.) That after the Diſſolution of the Body, the Soul doth exiſt and live in the ſeparate State.

(1.) That the Soul and Body are diſtinct Beings. The very Argument our Lord uſes to perſuade the Diſciples not to fear thoſe who can kill the Body, reſts upon this Suppoſition, That the

Soul and Body are Beings diſtinct one from another. For if Men had no Souls; or if the Soul was not a different Thing from the Body; or if other Men had as much Power over the Soul as the Body, there would be no Force in his Reaſoning. But to make this Truth the more evident, I ſhall draw Arguments from theſe Three Heads.

(1.) From the diſtinct Properties of the Soul and Body.

(2.) From the Incapacity of Matter to think.

(3.) From the Difference every where ſuppoſed in Scripture between the Soul and Body.

(1.) From the diſtinct Properties of the Soul and Body. Now if we will give our ſelves leave a little to contemplate our own Nature, we ſhall diſcover in us Powers, Qualities, and Actions, which are peculiar to the Soul, and quite different from the Affections and Qualities which belong to the Body. Eſſential Properties of the Soul are to think, to underſtand, to will, to conſider, to judge, and the like. But inſeparable Properties of Body, are Length, Breadth, Thickneſs, Size, Shape, *&c.*

But as theſe Things may be eſteemed Eſſential, ſome to the Mind, and ſome to the Body; for if either you ſever Thinking from the Mind, or Extention from the Body, you can have no Conception or Apprehenſion of the one, or the other; So they are very diſtinct, not having the leaſt Affinity each with the other; thus Conſideration,

ration, Remembrance, Judgment, Liberty, Conſcience, have no Relation unto Body, and do not enter into the Notion and Idea of it; neither doth Length, Breadth, Size, Figure, Hardneſs, Softneſs, enter into the Conception of a Soul; for we never ſpeak of the Length, or the Shape, or the Bulk, or the Colour of our Thoughts, ſince that would be abſurd Speech, by which we could mean nothing.

So that it is manifeſt, our Souls are diſtinguiſh'd from our Bodies by Properties, which are peculiar and eſſential to each of them; and that we have as clear, full, and diſtinct Apprehenſions of the Attributes that are Eſſential to the Soul, as of thoſe which are inſeparable from the Body. For does not every Man as plainly comprehend what is meant by Thinking, Conſidering, and Judging, as by Dimenſions, Motion, and Diviſibility in Bodies? "[a] Every Man judges (ſays *Atticus Pla-*
" *tonicus*) that they are the Properties of the
" Soul, to Deliberate, to Conſider, and after any
" manner to Think. For when he looks upon
" Body, and its Powers, and likewiſe concludes,
" that thoſe kind of Operations cannot belong
" unto Bodies, he preſently yields that there is in
" us ſome other Thing, which does deliberate or
" adviſe, and that is the Soul.

(2.) I argue, That the Soul and Body are diſtinct Subſtances, from the Incapacity of Matter to Think. All we know of the Nature and Qua-

[a] Euſeb. præp. Lib. xv. p. 810.

lities of Matter, we learn from its Operation on our Senſes; for further than it acts upon ſome of our Senſes we have no Notice of it. But Matter can no other Way work upon our Senſes, but by Motion, which is the Cauſe of all that Variety, which ſhews it ſelf in Bodies. If then Matter can Perceive and Think, and all the Effects and Changes in Matter be wrought by Motion, then unto Motion muſt be aſcribed Thought and Perception. But as nothing is more unlike than Corporeal Motion and Cogitation, ſo it is unconceivable how one ſhould be the Cauſe of the other; that is, how ſtupid Matter by any degree of Motion communicated to it, ſhould acquire a Power to conſider, reflect, and remember.

The *Epicureans* indeed, who hold the Soul Corporeal, to explain how Matter may perform the Functions of the Mind, do teach that the Parts of Matter which go to making a Soul, are light and ſmall, and of a globular or round Figure. Juſt as if a maſſy Piece of Lead, when melted and form'd into Bullets, was in a nearer Capacity to Think, Meditate, Debate, and Act like a Soul. But I appeal to the common Senſe of Mankind, whether that Philoſopher has a Right to call any Legendary Tale into queſtion, who can believe that little Balls of Matter, by being briſkly moved, can come to have Underſtanding, Will, and Judgment.

Surely they ought to doubt of nothing, who can be perſwaded that ſmall Bodies, round, or of any other Shape, ſhould by juſtling and moving one againſt another, be endued with Reaſon and Wiſdom, and a Talent to diſpute concerning the Nature

Nature of their own Beings; to raiſe Queſtions, whether they are Matter or Spirit, Bodily or Incorporeal Subſtances? And not only yield to, or reſiſt the Impreſſions of Objects preſent to them, according tc the acknowledged Laws of Motion, but alſo reflect on the Times long ſince paſt, and meditate on thoſe which are to come, nay, ſtretch out their conſideration to infinite Space, and eternal Duration. But as the *Epicureans* would rid us of our Difficulties by aſſigning the Figure of the Parts, which compound a Corporeal Mind; ſo the *Stoicks* would make the Thing intelligible, by deſcribing the Kind or Soft of Motion which cauſes Matter to think. Now it's their Doctrine that the Soul is Fire, and conſequently, that it performs its Office by ſuch Motion as is in Fire.

But this is ſtrange Fire which gives us Underſtanding, and yet no Light, whereby we may any whit more eaſily conceive in what manner it is poſſible for Matter to think. For who can ſhew ſo much as the Shadow of an Argument to move a ſober Man to conclude, that there ſhould be reaſoning Powers and Faculties any more in a Fire of Coals than in a Lump of cold Clay; or that a Log of Wood ſhould get Senſe and Underſtanding by being put into a Flame [b]. If Materialiſts will make their Senſes, to which they ſo often appeal, the Judges, they muſt confeſs, that the Natural Effect of Fire is to ſeparate and rend

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[b] Sive anima, ſive ignis ſit animus, eum jurarem eſſe divinum, *Cic. Tuſc.* quæſt. lib. 1.

the Parts of Bodies aſunder, which Action can bear no faint reſemblance to the Thoughts, Deliberations, and Judgments of the Soul, nor to that Freedom of Will with which it either ſets its Faculties on work, or ſtops them.

Theſe are ſome of the groſs and nauſeous Abſurdities, which unhappy licentious Perſons are forced to cram down, who yet are ſo nice and ſqueamiſh, as not to yield their Aſſent to any Truths of Religion, for which there is not Mathematical Proof or Demonſtration.

[c] *Ariſtotle*, a Man of moſt profound Judgment, and penetrating Thoughts, who was of Opinion that every Thing under the Sun was compounded of the Four Elements, obſerving, that the Faculties and Operations of Human Souls were ſo remotely diſtant from all the *Phænomena* or Appearances of Bodies, was compelled to believe, that there was a Fifth Eſſence or Element, of which only Souls were formed. To remember the paſt, to conſider the preſent, and provide for the future; to increaſe our own Knowledge, and to improve others, and ſuch like, all the Products of a thinking Faculty, were Things in the Opinion of this great Philoſopher, not poſſible to be accounted for

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c *Ariſtoteles* longè omnibus (*Platonem* ſemper excipio) præſtans & ingenio & diligentia, cum quatuor illa genera Principiorum eſſet complexus, è quibus omnia orirentur, quintam quandam naturam cenſet eſſe, è qua ſit mens. Cogitare enim, & providere, & diſcere, & docere, & invenire aliquid, & tam multa alia meminiſſe, amare, odiſſe, cupere, timere, angi, lætari, hæc & ſimilia eorum, in horum quatuor generum nullo ineſſe putat. *Cic. Tuſc.* quæſt. lib. 1.

by

by the Affections and Modes, and Qualities of Matter [d].

(3.) The Soul and Body will appear diſtinct Subſtances from the difference every where ſuppoſed in Holy Scripture between them. To ſhew which, I begin with the Creation of Man. *And God ſaid, Let us make man in our image, after our likeneſs.* Gen. c. 1. v. 26.

But Man is not like God in reſpect of his Body, becauſe God hath no Body. Beſides, the Body in its Nature is diviſible and corruptible; but God without Change or Decay is eternally the ſame, a Being for ever infinitely perfect. The Similitude therefore between God and Man muſt be with relation to the Soul, which is a Spirit as God is a Spirit.

The diſtinction between Soul and Body may alſo be obſerved from the manner wherein God

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d 'My dear Friend, have not You and I concluded an hundred times, 'that how much ſoever we ſtrained our Underſtanding, we could never 'conceive how from Inſenſible Corpuſcles there could ever reſult any 'thing ſenſible, without the intervention of any thing but what is In-'ſenſible; and that with all their Atoms, how ſmall and how nimble 'ſoever they make them, what motions and figures ſoever they give 'them, and in what order, mixture, or diſpoſition they range them; 'yea, and whatever induſtrious hand they aſſign them for Guidance, 'they would never be able (ſtill ſuppoſing with them, that they have 'no other Properties or Perfection than thoſe recited) to make us ima-'gine how thence could reſult a Compound, I ſay not that ſhould be Rea-'ſoning like a Man, but that ſhould be meerly Senſitive, ſuch as may 'be the vileſt and moſt imperfect worm on earth. How then dare they 'pretend that they will make it out, how thence can reſult a thing Ima-'gining, a thing Reaſoning, and ſuch an one as ſhall be the Imagi-'nations and Ratiocinations themſelves? Mr. Bernier's Letter of A-'toms and the Mind of Man, *P. ult.*

created Man. *And the Lord formed Man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.* His Body was made of the Earth, but his Soul which gave Life to it came immediately from God. [c] 'The Soul therefore 'was not created of the same Substance, nor to-'gether with the Body, but of one better and 'more Divine, as the Scripture shews. For of 'the brute Creatures void of Reason it says, that 'the Water brought forth some, and the Earth 'others; but of Man, that God breathed into 'him the Breath of Life; manifesting thereby 'that he had an Intellectual and Rational Na-'ture more noble than that of Brutes, and near 'of kin to the Divine Being above.

C. 2. v. 7.

Accordingly also *Solomon* pronounceth, that at the Hour of Death, *The spirit of man goeth upward, and that the spirit of the Beast goeth downward to the earth.* In which Author, the wisest of Men, (if his Authority may be of any weight) there is another Passage that demonstrates the Soul and Body to be distinct Substances, and puts the Matter beyond a possibility of Contradiction. *Then shall the dust return to the earth as it was, and the spirit shall return to God who gave*

Eccl. 3. 21.

Cap. 12. 7.

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[c] *J. Philoponus* de Mund. Creat. p. 21.

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it. ‘ [f] The Soul of the Dead remain uncorrupted. ‘ For God lends Men the Spirit, and ’tis his ‘ Image: But the Body we have of the Earth, ‘ and we all being diſſolved into it, ſhall be Duſt; ‘ but Heaven ſhall receive the Spirit.

In purſuance of our Argument it may here be proper to obſerve, how difficult it will be for them, who maintain that the Soul is only a Mode, Accident, or Quality of the Body, to give a Rational Account of Chriſt's Words in our Text: *Fear not them which kill the body, but are not able to kill the ſoul*, &c.

According to theſe Philoſophers other Men may kill the Body, but are not able to hurt the Accidents and Qualities of the Body, which they are pleaſed to call the Soul. And yet it is moſt certain, that Men only can deſtroy the Accidents and Qualities in Bodies, but cannot deſtroy their Subſtance, which after all Force uſed to it, will ſtill ſubſiſt in other Forms and Shapes. Inſomuch as they quite invert our Saviour's Doctrine, it following manifeſtly from their Aſſertions, that Men have only Power to kill the Soul, that is, to deſtroy the Modes and Accidents in the Body, but can do no Injury to the Body or Subſtance it ſelf.

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[f] Ψυχαὶ γὰρ μίμνουσι ἀκήρεοι ἐν φθιμένοισι.
Πνεῦμα γὰρ ἐκ θεῦ χρῆσις ἀνθρώποισι καὶ εἰκών.
Σῶμα γὰρ ἐκ γαίης ἔχομεν, καὶ πάντες εἰς αὐτὴν
Λυόμενοι κόνις ἐσμέν· ἀὴρ δ' ἀνὰ πνεῦμα δέδεκται.
Phocyllid. Poem.

Ἄνθρωπος διπλοῦς, διὰ τὸ σῶμα ἀνθρώπου, καὶ θνητὸς, καὶ διὰ ψυχὴν, ἣ ἐστὶν ἄνθρωπος. Triſmegiſt.

In

In one Inſtance more give me leave to ſhew how repugnant theſe wild Opinions are to the Chriſtian Religion: And it ſhall be in the Promiſe of our Lord to the Penitent Malefactor who was crucified with him, *to day ſhalt thou be with me in paradiſe*; which in their Senſe muſt be thus: While the Body of this Sincere Penitent was on the Croſs, or in the Grave, the Modifications and Qualities of his Body were to attend our Saviour into Paradiſe. But I think only to name ſuch ridiculous Stuff is ſufficient to confute it; nothing being plainer, than that Men muſt either part with theſe Principles, or the Doctrines of their Saviour, for they can never conſiſt and agree together.

Luke c. 23. v. 43.

(2.) That after the Diſſolution of the Body, the Soul doth exiſt and live in the ſeparate State. It appears from our Lord's Words, *fear not them which kill the Body*, &c. that he does rather ſuppoſe, than go to prove the Immortality of the Soul, which he took for a granted Truth by them ſteddily believed. And therefore it was not his Deſign to convince them, that the Soul does live after its ſeparation from the Body; but to ſhew that it is ſuch a ſimple and incorruptible Subſtance, that nothing beneath Almighty Power can deſtroy it.

But I fear a general decay of Faith and Piety will not only juſtify, but make it requiſite, that we ſhould endeavour to prove that fundamental Doctrine *of the Immortality of the Soul*, the Truth whereof

whereof our Lord ſuppoſed, while he was inſtructing his Diſciples.

(1.) The firſt Argument I ſhall uſe for the *Immortality of the Soul*, ſhall be from the general Senſe and Perſwaſion of Men, that the Soul does ſurvive the Body. This Belief ſeems to be as early as the firſt Inhabitants on the Earth; for Authors of the greateſt Reputation and Antiquity, who write of the Opinions and Manners of Men, do relate almoſt of every Country, that they thought the Soul did ſubſiſt after Death.

This Perſwaſion prevailed among the [g] *Jews*, not only while they were the immediate and peculiar Care of God, but hath been diligently preſerved and tranſmitted to their Poſterity; the Sect of unbelieving *Sadducees* being long ſince extinct. [h] The *Egyptians*, a Nation famous for Invention of Arts and Sciences, are ſaid firſt to have taught the Doctrine of Immortality of Souls. Which Opinion found Entertainment among all the An-

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g *Joſephus* lib. 3.
Philo de Mundi opificio, de ſomnlis, de præmiis & pœnis.
Animaſque prælio, aut ſuppliciis peremptorum æternas putant. hinc moriendi contemptus. *Hæc de Judæis Tacitus, lib. 5. Hiſt.*
Maimonid. de fund. Legis, p. 47.
Vide Manaſſ. Ben. Iſrael de reſurrect. Mort.

h Πρῶτοι δὲ καὶ τὸν λόγον Αἰγυπτίοι εἰσὶν εἰπάμενοι, ὡς ἀνθρώπου ψυχὴ ἀθάνατός ἐστι. Herodot. in Euterp.
Diodor. Bibliothec. p. 83.
Dion. Halicarn. Rom. Antiq. p. 523, 3.
Ἀφθάρτους δὲ λέγουσι καὶ ἔτοι καὶ ἄλλοι τὰς ψυχὰς καὶ τὸν κόσμον. Strabo l. 4. p. 197. id. l. 3. p. 76.
Cæſar. l. vi. p. 118. Pompon. Mela. lib. 2. c. 2. p. 28.
Τὴν ψυχὴν καὶ διαμένειν, καὶ μεταβαίνειν. Diog. Laer. procem. Segm. 11.

cient

cient Inhabitants of the *East*; was the Perſwaſion alſo of the old *Greeks* and *Gauls*, and *Thracians*.

This was the Opinion of [i] *Homer*, who preceded all the Sects of Philoſophers, he in Words, very like our Saviour's, declaring that nothing was ſo valuable to him as his Soul, and he makes *Ulyſſes* to ſummon before him the Souls of the Dead, and to hold diſcourſe with them. And among the old *Greek* and *Latin* Poets, ſcarce more than a Diſſenter or Two from the Judgment of *Homer*, are to be found.

[k] *Thales*, ſuppoſed by ſome the firſt Phyſiologer who treated of Nature, is ſuppoſed alſo firſt to have taught the Immortality of Souls. But as *Herodotus* does aſcribe the firſt Publication thereof to the *Ægyptians*; ſo *Pauſanias* aſcribes it to the *Chaldeans* and *Indian Magi*; as *Tully* does it to *Pherecydes*, *Pythagoras*'s Maſter; and ſome to others; inſomuch, that this Belief of the Soul's future Subſiſtence ſeems ſo general and very Ancient, that the firſt Writers are not able to diſcover the Authors of it, or fix the time of its beginning.

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i Il. ι. Odyſſ. λ'.

k Πρῶτον εἰπεῖν φασὶν ἀθανάτους τὰς ψυχάς. Diog. l. 1. Segm. 34.

Herod. in Euterp.

Ἐγὼ δὲ χαλδαίους καὶ Ἰνδῶν μάγους πρώτους οἶδα εἰπόντας ὡς ἀθάνατός ἐστιν ἀνθρώπου ψυχή. Pauſan.

Pherecydes Syrus primus dixit animos hominum eſſe æternos. *Cic. Tuſcul. l.* 1.

Vide Menagii in Diog. Laert. lib. 1. *Seg.* 116. *Obſervationes.*

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This alſo is the avow'd Doctrine of *Pythagoras*, the Founder of the Sect of *Italick* Philoſophers, and of *Plato*, with all his judicious Interpreters, *Plotinus*, *Amelius*, *Porphyrius*, *Proclus*, *Alcinous*. And into this Liſt we may bring *Ariſtotle*, about whom tho' there is ſome Controverſy, yet [l] *Photius* affirms, That they did not dive deep enough into his Profound Mind, who were of another Opinion. And as *Moſes* relates, That after the Body was form'd of the Earth, God did breath a living Soul into it; ſo [m] *Ariſtotle* expreſly teaches, That the Soul only enters the Body from without, and is of Divine Extraction: He may alſo paſs for a good Witneſs, both when he affirms, That the Renowned Philoſophers who were before him, believed that the Soul lived after it had left the Body; and alſo when he ſays, no Philoſopher before him held the World to be Eternal.

That great Man [n] *Tully* urges for the Truth of this Doctrine, Immemorial Tradition, that we have the Conſent of all Antiquity for it; and that the Voice of all Men is the Law of Nature; and

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l Ὅτι Πλάτων, καὶ Ἀριστέλης, ἀθανάτου ὁμοίως λέγουσι τὴν ψυχήν· καίτινες εἰς τὸ Ἀριστέλους νῶν οὐκ ἐμβαθύνουσες, ἀνοήτως νομίζουσιν αὐτὸν λέγειν. Photii Biblioth. Col. 1317.

m Λείπεται τὸν νῶν μόνον θύραθεν ἐπεισιέναι, καὶ θεῖον εἶναι μόνον. Ariſtol. l. 4. de gen. animal.

n Omni autem in re conſenſio omnium gentium, lex naturæ putanda eſt——Atque hæc ita ſentimus natura duce, nulla ratione, nulla doctrina.——Quod ſi omnium conſenſus naturæ vox eſt: omneſque qui ubique ſunt, conſentiunt eſſe aliquid, quod ad eos pertinet, qui vita ceſſerint, nobis quoque idem exiſtimandum eſt——Sic permanere animos arbitramur conſenſu nationum omnium.—*Tuſc. qu. lib.* 1.

that

that all are much concerned for thoſe Things, which ſhall take Place after Death. [o] *Seneca* alſo treating of the Eternity of Souls, does affirm, That he has the Publick Perſwaſion on his Side, and the Conſent of Men, who either fear the Inviſible Powers below, or Worſhip thoſe above; and that the Soul is of Divine Original, obnoxious neither to Old Age, nor Death; and that as ſoon as it is ſet at Liberty from the heavy Chains of this Body, it will return to its Place in Heaven.

[p] *Macrobius* declares, That the Opinion hath univerſally obtained, as well, that the Soul is an Incorporeal Subſtance, as that it is Immortal.

And as the Belief of Immortality was generally received among the Ancients; ſo Men all along ſince have been ſtedfaſt and conſtant to it. For from Modern Hiſtories, Voyages, and Travels, it is found to be the common Opinion of the World, as much in theſe later Days, as it was

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[o] Cum de animarum æternitate diſſerimus, non leve momentum apud nos habet conſenſus hominum, aut timentium inferos, aut colentium, utor hac publica perſuaſione. *Epiſt.* 117. Nihil aliud intercidet, quam corpus fragilitatis caducæ, morbis obnoxium, caſibus expoſitum, proſcriptionibus objectum. Animus vero divina origine hauſtus, cui nec ſenectus ulla, nec mors, oneroſi corporis vinculis exſolutus, ad ſedes ſuas & cognata ſidera recurret. *Suaſoriar. p.* 129.

[p] Obtinuiſſe non minus de incorporalitate animæ, quam de immortalitate ſententiam. *Macrob.* in ſom. *Scipio.* l. 1. c. 14.

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in old Time. The [q] *Turks* have ſo ſtrong a Perſwaſion of the Reſurrection of the Body, and the Subſiſtence of the Soul after it leaves the Body, that not only the *Alcoran*, but their *Offices* of *Prayer*, have frequent Relation thereunto. The [r] *Arabian* Philoſophers think, That a virtuous Soul, when it has taken leave of the Body, ſhall partake of immenſe Pleaſures and Joys, and be as the Chief Angels which are neareſt to God.

The [s] *Chineſe* hold the Soul ſpiritual, and ſeparable from the Body; and that after Death pi-

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q Ut condones mihi peccata mea, & ſtatuas mihi immunitatem ab inferno.——

Cuſtodi me ò adjutor meus—in hac & futura vita, peculiariter in die reſurrectionis. *Muhammedan. Prec. p.* 18. *& p.* 399.

Vide *Hottinger.* Hiſt. Orient. *p.* 254.

r Anima imbuta hiſce perfectionibus, cum diſceſſerit à corpore, experietur in ſemetipſa voluptatem maximam, & lætitiam immenſam, efficieturque anima illa tanquam Angelus ex Angelis propinquis Deo. *Propoſita Sapientiæ Arabum Philoſoph.* p. 75.

s Joh. Mendoza *de Regno Chinæ*, l. 2, 6.
Trigautius *de Chriſt. expedit. apud Sinas.* p. 102.
Linſchoten *Voyag.* p. 39.
Varenius *de diverſ. Gent. Religion.* p. 255, 269.
Lerius *Navigat.* c. 16.
Oſorii *Hiſt. l.* iv.
Benzo *Hiſt. Nov. Orb.* p. 29.
Harriot. *Virgin.*
Tavernier *Perſian Trav.* p. 165.
Ind. Trav. p. 167.
Joſ. Acoſta *lib.* 5. *c.* 7.
Rauwolf's *Trav.* p. 214.

ous Souls ſhall be rewarded, and bad Souls tormented. They who have of late travelled in *Perſia*, *India*, *Japan*, and other Countries of the *Eaſt*, have obſerved the ſame Belief to prevail among the preſent Dwellers in thoſe Places: And the like Accounts we have of *Southern* Inhabitants from them who have viſited *Guinea*, and other Parts of *Africa*. And though they who firſt touched at the *Cape* of *Good Hope*, either through want of Time rightly to be informed, or not having Curioſity ſufficient to diſcover the Truth, did relate the People of thoſe Parts to have no Religion; yet we have quite another Story of them from late Travellers, who with more Care and Accuracy have ſearched into thoſe Matters. And what is remarkable, the firſt Diſcoverers of *America*, found the People of *Braſil*, *Canada*, *Virginia*, &c. tho' ſevered from the reſt of the World by the vaſt Ocean, and with whom probably they had no Intercourſe in many Ages, to have generally the ſame Belief of the Soul's Immortality.

But after all it muſt be allowed, That there have been here and there ſome, who reſolving to live wickedly in this Life, have pretended to deny a Future One; even the Chriſtian Church hath not wholly eſcaped this Infection. For within its Pale ſome have ſtarted up, who maintain the Impious Doctrines of *Epicurus*, to the great Diſhonour of the Lord who bought them, and the Reproach of their Holy Profeſſion.

Of

Of this Sort of ill Men about the Beginning of the laſt Century, [t] *Italy* produced a plentiful Crop, who valuing themſelves more upon the Reputation of their Philoſophy, than Religion; taught openly, That the Soul did periſh with the Body: So that it ſeemed neceſſary to have their wicked Opinions condemned by a [v] Council. But notwithſtanding theſe Vain-glorious Perſon by venting ſuch ſtrange Notions, hoped to have been accounted the only Maſters of Senſe and Reaſon; yet by the judicious and ſtrong Confutations of the worthy Men who anſwer'd their Writings, it does appear, that they were as weak Philoſophers, as bad Chriſtians.

But as thoſe who bid Defiance to God, and ridicule Religion, bear no Proportion to the Bulk of Mankind, ſo 'tis no Wonder ſome ſuch ſhould be found. For when Men abuſe the Liberty God has given them over themſelves, and by continual Debauchery weaken and corrupt their Faculties, it may ſo come to paſs, that they ſhall hardly form a true Judgment of any Thing. Indeed, a Mind enfeebled and clouded with the Steams of brutiſh Luſt, is no more able to contemplate

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[t] Eſſe quandam vim in natura humana, quo cætera animantium genera deſtituantur, ut neminem ſenſu rationis nitentem, præter Pomponatium, & aſſeclas, dubitare arbitror. *Poſtellus de orbis Concord.* p. 114.

O Italia, etiam ea hominum monſtra alis, qui non ſatis habent eſſe impii, niſi etiam virus ſuum omnibus cæteris propinent, & cum hac pernicie in Aulas principum penetrent. *Idem ib.*

[v] Concil. Lateran. Seſſio 8. 19. Decemb. An. 1513.

the Glorious Nature of God, or to be affected with pure and intellectual Pleaſures, than a Body brought into the World without Eyes and Hands, is capable to do the ordinary Work of Life.

For Men may make themſelves Monſters, as well as be born ſo; [x] but then by the Example of a few ſuch Monſters, we ought not to ſuffer either our Faith to be ſhaken, or our Manners to be perverted.

Before I part with this Head, I would obſerve, where Piety, and Virtue, and Wiſdom, have thriven moſt in the Converſation of Men, and the greater good they have done to the World, ſo much the more firmly they have been perſwaded, that their Souls ſhould ſubſiſt after they had left their Bodies; and on the contrary, that there hardly ever were found any much diſpoſed to ſcoff at Providence, and deny a Future State, who had not been infamous Livers.

A Heathen Philoſopher hath ſpoke of this Point with ſo much Wiſdom and Piety, that I think it will be no loſs of Time here to preſent you with what he hath ſaid, "[y]. If Conſcience awaken in "a bad Man a Senſe of his evil Deeds, which "tortures his Mind, and puts him in fear of Pu-"niſhment in Hell, his only Remedy is to fly

x Quid enim eſt tam falſum tamque abhorrens à vero, ut non ad id probandum argumenta excogitari queant? —— Neque quicquam eſt tam abſurdum, quin dicendo probabile fieri; neque tam verum & exploratum, quin dicendo in dubium vocari, aut etiam coargui queat. *Mureth in Ariſt. Eth.* p. 150.

y Hieroc. in carm. Pythag. *p.* 165.

"to

" to Non-entity, or Not-being; ſo he cures one " Evil with another, ſupporting his Wickedneſs " by the Deſtruction of his Soul. He gives Sen- " tence of himſelf, that after Death he ſhall be " nothing, to fly the Penalties of Future Judg- " ment. For a wicked Man will not have his " Soul immortal, that he may not ſubſiſt to ſuf- " fer Puniſhment. He anticipates his Judge, by " declaring it is fit, That a wicked Soul ſhould " be reduced to nothing. But as through want " of Counſel he was drawn to Sin, ſo through " Ignorance of the meaſure of Things he paſſes " wrong Judgment on himſelf. For the Judges " of Spirits departed, framing their Sentence ac- " cording to the Rules of Truth, do not judge " it meet the Soul ſhould be annihilated.

(2.) My next Argument ſhall be taken from the fears Men have of Puniſhment after this Life for their Sins. Sin troubles the Minds of Men in ſuch Inſtances, as the Law takes no Notice of; and in ſuch, which notwithſtanding they are puniſhable by Law, yet were acted too ſecretly to be detected; and then alſo, when the Offenders having fled their Country, were out of reach of the Secular Judge. Such Perſons likewiſe have been perplex'd with the Remembrance of their Wickedneſs, whoſe Height and Power made them ſtrong enough to break through the Laws, and trample on them; in which ſeveral Caſes there was nothing but the Natural Suggeſtions of Conſcience to terrify them.

Now, whence can all this inward Trouble proceed, but from an Invincible Perſwaſion, that after Death will come Judgment? If any doubt this, we may appeal to diſconſolate Sinners themſelves, who often finding no Eaſe in the Buſineſs of their Calling, in the Converſation of their Friends, nor in the change of Company or Place, have been driven to ſeek for Relief of another kind, and to apply themſelves to proper Perſons, unto whom they may unburden their Souls, and confeſs their ſecret Offences, hoping by their devout Prayers, and ghoſtly Aſſiſtance, to procure ſome Remedy for their diſtreſſed Minds.

I may add, That inſupportable have been the Horrors of a wounded Conſcience, that Men have diſcloſed their Capital Crimes to the Magiſtrate, when they well knew it was his Duty to puniſh ſuch Criminals with Death. And the Reaſon why they expoſed themſelves voluntarily to Temporal Death, was to eſcape Divine Vengeance in another World, which they of all Things dreaded. They did truſt, that having confeſt their Sin, and repented of it, and made all the Satisfaction they could to Civil Juſtice, God would not enter into Judgment with them, but out of his infinite Compaſſion forgive them, and ſave their Souls alive.

Neither was the Courſe here taken to be imputed to Melancholy or Diſtraction, ſince Experience aſſures us, many hereby have quieted their Minds, and found Comfort in Death.

Now, if the Fears of what ſhall become of us after Death, were the Effects only of the falſe Principles which are owing to bad Education; certainly they would not be ſo general, nor ſo deeply riveted in our Nature, nor ſo terrible, that Men ſhould be willing to ſacrifice their Lives to get rid of them.

(3.) The third Argument I would urge for *the Immortality of the Soul*, and that Men were not made only to live here, is this, that there is nothing in the World which fills the Mind with Satisfaction. Men are always diſſatisfied with their preſent Condition, and endeavouring to make ſome Alteration in it; and after the Alteration is made, they do not continue any long time pleaſed; but rather diſcover that they have only changed their old Grievances for new ones, and are diſturbed with a freſh Set of Complaints.

Thoſe who have the greateſt Opportunities to ſupply themſelves with the various Pleaſures of Senſe, ſhould, if any were, be eaſy in their Enjoyments; and yet Experience declares, that what lately they with much eagerneſs deſired, does pall their Appetites, and grow flat and inſipid.

It is well known that Men who have had their Treaſuries filled with Gold, who have commanded Great and Victorious Armies, and conquered and ruled over many Nations, have after the large Increaſe of their Wealth, their Power, and their Glory, upon little Occaſions been diſturbed, and diſcontented, and fallen into ſuch Fits of Rage, or Luſt, or Melancholy, as are in no wiſe conſi-

ſtent with true Contentment of Mind. And therefore they ſtill poſt and preſs forward from one Deſign to another, but with the ſame diſſatisfaction; either truſting thoſe who will deceive them; or ſtriving to remove that which will never leave them; or vehemently coveting what they ſhall never obtain.

Now, what reaſon can be given why Worldly Goods ever ſhew better and greater at a diſtance than they prove in our Poſſeſſion, but this; that they carry no proportion to the Appetites of the Mind, which is of a Spiritual and Heavenly Nature, and can never hope to receive adequate Satisfaction from any thing here below?

Wherefore if theſe vaſt Capacities and Deſires were placed in us by a Being of Infinite Wiſdom, and if a Being infinitely wiſe can do nothing in vain, then it follows, that our Souls were created not only for this World, but to live in another, where they ſhall converſe with, and enjoy ſuch bright and glorious Objects, as will compleatly gratify and delight them. And from hence I deduce a Fourth Argument for *the Immortality of the Soul*; viz.

(4.) From the common Appetite in Men to live for ever, and in that Eternal State to poſſeſs the chiefeſt Good which will ſatiate the higheſt and moſt extenſive Deſires of the Mind. Every Man that comes into the World loves Happineſs, and would enjoy it eternally; it was not only the deſire of St. *Paul to be diſſolved, and be with Chriſt*; but the wiſh of *Balaam, to die the death of the righteous.*

righteous. He believed a future Life, and that good Men would be bleſſed in it, and he wiſh'd he might have a ſhare of their Bleſſedneſs.

We have had great Experience of God's Goodneſs, who hath enriched us with many Favours, and therefore we ought to believe that he loves us, and did intend good to us in the whole Contrivance and Conſtitution of our Nature, wherein he only could put theſe unextinguiſhable Appetites to live and ſubſiſt happily for ever, and to partake of ſuch Felicity as this World does not afford, and which indeed is no where to be found but in his infinitely perfect Being.

Now he who loves us exceedingly well, and of whoſe Bounty we have ſhared thus largely already, would not have endued our Nature with thoſe vehement Appetites, which, unleſs he be pleaſed in fit time to give them Satisfaction, can only ſerve to diſtract and torture our Minds, and render us extreamly miſerable. For ſuch a Treatment would be not only inconſiſtent with his Infinite Wiſdom, which appears in every part of the World, but repugnant to his boundleſs Goodneſs, which always diſpoſes him to promote the Happineſs, pity the Weakneſſes, and ſupply the Wants of his poor Creatures.

'Tis hope of Enjoyment of Everlaſting Happineſs, which makes us to bear Injuries, Pains, and Loſſes patiently, and at length yield to the Stroke of Death with a willing and contented Mind. But had we reaſon to believe, that Death would make an utter End both of Body and Soul, as the Conceit thereof all along this Life would be an into-

lerable Burthen, ſo we ſhould leave the World with deep Horror.

But if there be a God; and that God is the Author of our Nature; and the Author of our Nature is infinitely Good, and always acts ſuitably to that Goodneſs; and if it be the Property of Infinite Goodneſs to beſtow all that endleſs Bliſs and Felicity upon its Creatures, which it not only hath made them capable of, but which it hath inclined their very Nature earneſtly to deſire and hope for; then we may from hence, beyond all Queſtion and Doubt, conclude the Immortality of our Souls. And our Hope of a joyful Eternity can no where reſt ſo ſafely as upon the Divine Goodneſs.

(5.) I ſhall but name one Argument more, tho' it is of unconquerable Force, to prove the future Subſiſtence of the Soul; and that is, Divine Providence which governs the World, preſerves all Things in their natural Order, and obſerves whatever is done upon Earth, to the end all Men may receive a Treatment from God, agreeable to their Behaviour. That thoſe who love, and fear, and ſerve God, may partake of the Glories with which he will reward the Heavenly-minded; and that they who neglect, and forget, and diſhonour God, may be baniſh'd into outer Darkneſs.

That they who have done good in their Generation, and ſhew'd Pity to their fellow-Creatures, may obtain a Recompence; and they who have been Impure and Malicious, and have laid wait for the Righteous, oppreſt the Poor, and not

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But ſince this equal diſtribution of Rewards and Puniſhments, which the Divine Juſtice does require, is not made in this World, we have full aſſurance our Souls ſhall live in another, and there have Judgment paſs'd upon them according to their Deſerts.

It now but remains that I make a ſhort Reflection two upon this Diſcourſe.

(1) If our Souls ſhall ſurvive our Bodies, it ought not only to encourage us to be patient and reſigned to the Will of God, under the great variety of Troubles and Afflictions which happen in this Life, but alſo to arm us againſt the fear of Death.

Since Death only will lay open a Paſſage for us into another Life, which will infinitely ſurpaſs this. Foraſmuch as there we ſhall be deliver'd from all thoſe things which render our preſent Condition either dangerous or uncomfortable. We ſhall no longer be expoſed to the Temptations of wicked Men, or of our own Luſts, now ſo dangerous and dreadful to us, when admitted into the Converſation of Angels and Souls made Perfect; we ſhall not ſo much as ſuſpect Treachery and Wrongs, when out of reach of the Malice of Men and Devils; we ſhall not fear Pains and Diſeaſes, wherewith it is not poſſible our incorruptible Nature ſhould be affected: In a word, we never again ſhall be liable to the Power of Death, the King of Fears, for our Lord ſays we *cannot die any more.* The

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The Poet [z] ſuppoſes the Soul of *Achilles* after he was ſlain, to be introduced into the preſence of his Son, and to exhort him not to grieve and be caſt down for his Father's Death, by means whereof he was admitted to familiarity with the Bleſſed Gods, but to furniſh his Mind with his Virtues, from which he ſhould reap moſt pleaſant Fruit.

'[a] Is not Death not Evil? Are we not of kin 'to God, and come from him? Let us go back 'thither from whence we came; and get looſe 'from theſe Fetters, which are ſtrait and heavy. 'Here are Robbers, and Thieves, and Judicatures, 'and Tyrants, who if they have Power over us, 'it is with reſpect to our *BODY*, and its Poſ-'ſeſſions. Let us ſhew they have no Power, and 'wait the Pleaſure of God, unto whom, as ſoon 'as he ſhall diſcharge us from our Duty in the 'preſent Station, we ſhall return.

What befals the Righteous Man in his Death, and how little reaſon he has to be concerned and dread it, we learn from the Excellent Author of the Book of *Wiſdom*: *For God created man to be immortal, and made him to be an image of his own eternity; nevertheleſs through the envy of the devil came death into the World; and they that do hold on his ſide do find it. But the Souls of the righteous are in the hands of God, and*

C. 2. 23, 24.

C. 3. 1, 2, 3, 4.

[z] Quintus Calaber, *lib.* 14. *p.* 678.
[a] Arrian in Epict. *l.* 1. *c.* 9. *p.* 109.

there

there ſhall no torment touch them. In the ſight of the unwiſe they ſeemed to die, and their departure is taken for miſery, and their going from us to be utter deſtruction; but they are in peace. For tho' they be puniſh'd in the ſight of men, yet is their hope full of immortality.

O deſirable Immortality! From the Belief of which not any Evil can come, no real Good can be loſt, but the worſt of Miſeries may be eſcaped, and the chiefeſt of Goods obtained. Thou putteſt the Souls of the Righteous in the Hands of God, a Place of the greateſt Peace and greateſt Safety, where without fear of being diſturbed, or diſpoſſeſſed, they ſhall praiſe, and glorify, and magnify, his Name for ever.

(2.) Since our Spirit muſt return to God who gave it, it does highly concern us to keep it always in a fit Condition to be given back unto him. [b] This is a great Work, if we conſider what our Soul is, or whither it is going. 'Tis our Soul which hath the Image of God impreſt upon it, and which is more valuable to us than the whole World; and this Soul is going to receive a Sentence, which will make it either infinitely Happy or Miſerable, from that God who is of purer Eyes than to behold Evil; and therefore if it take leave of the Body polluted with the Luſts of the Fleſh, he will abhor it.

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[b] Ἔργον ἔχεις ψυχὴ καὶ μέγα, ἣν ἐθέλῃς.
Ἐρεῖ γὰρ αὐτὴν, ἢ πῆς ἦς, καὶ ποῖ τρέφῃ.
Nazianz. Iambic. 2.

If

If we have not baniſh'd Envy, and Wrath, and Hatred, and all Malicious Paſſions out of our Souls, how ſhall we preſume to ſurrender them into the Hands of God who is Love; and when the Condition on which only he will now dwell in us, and perfect his Love in us is, that we love one another?

God is juſt and true, and his Eyes behold the things that are equal; therefore if we are falſe, and perfidious, and deceitful, and oppreſs or overreach our Neighbours, he will command us Workers of Iniquity to depart from him.

It is an admirable Saying of the *Pythagoreans*, [c] That there is no Place on Earth more acceptable to God than a pure Soul.

I am ſure it is the Doctrine of St. *John*, that every one that hopes to ſee God as he is, muſt purify himſelf even as he is pure. That is, muſt endeavour to become like God in his Purity, Juſtice, Love and Mercy, and other Perfections which are imitable by his reaſonable Creatures.

May we then not only not give our ſelves up to commit Acts of Uncleanneſs, but not ſo much as harbour or cheriſh any impure Thoughts. And may God in his Infinite Mercy, beſtow on us ſuch a Meaſure of his Grace, as may enable us to ſubdue our unruly Luſts, and bring them under the Government of our Reaſon, and the Laws of our Holy Religion.

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c Ψυχῆς καθαρᾶς οὐδὲν τόπον οἰκειότερον ὅτι μὴ γῆς θεὸς οὐκ ἔχει. Hieroc. in Carm. Pythag. p. 25.

And

And may not the Horrors of a guilty Conſcience ſeize upon us when the Terrors of Death ſhall approach us; but our Merciful Lord at his coming may find Us labouring in his Vineyard, and ſay, *Well done good and faithful Servants, come ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

SER-

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SERMON VIII.

PREACH'D before the

KING,

At St. *JAMES*'s,

April the 16th, 1696.

PSALM L. 15.

..... I will deliver thee, and thou shalt glorify me.

THE Goodness of God, which inclined him to create so great a Number of Beings, of whose Service he could have no want, having all Perfections contained in His own Nature, and essential to it, moved him, ever since they did Exist, to preserve them.

Among the Creatures of ſeveral Kinds and Ranks which God brought into the World, to ſome he gave a Capacity to diſcover his Being, and that he was the Maker of all Things, and did conſerve and govern them; who by conſidering the Works of his Creation, and either viewing them ſingly, or comparing them together, muſt diſcern Wiſe Deſign, Exact Order, Mutual Fitneſs, and Subſerviency one to another, every where among them, and thence neceſſarily conclude, That the Author of all theſe Productions is endued with Infinite Power, Wiſdom, and Goodneſs; and that it is moſt reaſonable for them who have receiv'd ſo Noble a Nature from him, to Reverence, Love, and Honour him for it.

But what he did enable his Creatures to find out by their Reaſoning Faculties, he has manifeſted more fully to them by Revelation; as well what concerns the Excellency of his own Nature, as what relates to them, and their Dependency upon him.

He has taught them, that he is their Sovereign Lord, of whom they hold all, and that it is their Duty to Worſhip and Praiſe him for his Loving-Kindneſs; that as he only can furniſh them with the common Supports of Life, ſo they are to Pray to him for them; that as he will reſcue them out of Danger, ſo they ought humbly to recommend themſelves to his Care and Protection; and after he has made a Way for their Eſcape, heartily to return him Thanks for their Deliverance.

Thus

Thus to be grateful to our Principal Benefactor, is not only agreeable to Natural Light and Juſtice, but the great Law of our Religion. *I will deliver thee, and thou ſhalt glorify me.*

In the Text theſe Two Propoſitions are plainly contained.

(1.) That Deliverances are from God.

(2.) That it is our Duty to Glorify and Honour him for them.

In treating of the Firſt, I will ſhew,

(1.) That all Deliverances are from God.

(2.) That ſome are more evidently ſo, as having the plain and viſible Marks of his Hand impreſs'd upon them.

(1.) That all Deliverances are from God: Before I enter upon the Proof of which, I would premiſe,

(1.) That this Aſſertion does not imply, That God will deliver us, if we do nothing our ſelves towards obtaining our Safety; he has promiſed that his Grace ſhall attend and promote our honeſt Endeavours, but gives no ground to the Idle and Negligent to hope for his Help, who will make no uſe of their Natural Powers derived from him for their own Preſervation.

(2.) Neither from hence does it follow, That God will encourage Men in the Pains they themſelves take to get out of Trouble, if they do not humbly addreſs to him for his Help; *The calling upon him in the Day of Trouble*, being the expreſs Condition upon which he will deliver us.

(3.) Nor though Men pray vehemently to God, have they the leaſt Reaſon to expect he will fetch them out of thoſe Dangers they have run themſelves into, by being engaged in any wicked Deſign. Should Robbers, Pyrates, Murderers, Aſſaſſines, Traytors to their King and Countrey, pray for the Succeſs of their Villany, and that they may eſcape the Stroke of Juſtice, God would be ſo far from granting their Petitions, that he would take their Prayers for a new Injury and Affront, and abhor their Sacrifice as much as their Sin.

(4.) Neither are theſe Things to be ſo ſtrictly underſtood, as if the Wicked ſhould never eſcape out of any Danger; for they ſometimes may call upon God, and he may have ſo much Regard to their Prayers, as to take them out of the Hands of their Enemies, who may be worſe than themſelves, to induce them to repent, and return to him and their Duty; they may humble themſelves before God, and he defer the Calamity to a further Time, which he had threatned to bring preſently upon them: Thus upon the Humiliation of *Ahab*, who did Evil above all that were before him,

him, God delays the Execution of the Judgment he had denounced againſt his Houſe, unto the Days of his Son.

Moreover, very bad Men ſometimes do Deeds of Charity and Mercy, and God ſuffers their few Good Works for a Seaſon to cover their many Evil ones, ſo that they are not always brought immediately to Light and Puniſhment.

God alſo may permit the Wicked to ſucceed in their Evil Deſigns, in order to correct and reform his own People, when they Truſt more in the Arm of Fleſh, than in God their Saviour; and when upon any Loſs, or Diſappointment, they grow uneaſy and ungrateful, and do not retain a due Senſe of his great and manifold Mercies.

Laſtly, The Wicked often do proſper, and are ſuffer'd to climb high, not out of Kindneſs to them, but that their Fall may be the greater; and that the Divine Vengeance may be the more conſpicuous in their final Overthrow.

Theſe Things being premiſed, I proceed to obſerve, That Deliverances are of ſeveral Sorts, both with Reſpect to them for whom they are wrought, and with Reſpect to the Evils from which they ſet us free.

Some are confined to ſingle Perſons, or reach but to private Families, or Towns; and ſome extend to whole Countreys and Nations, indeed to all the Race of Mankind, as that Tranſcendent Deliverance in the Redemption of the World by our Lord Jeſus Chriſt. And as the Redemption Chriſt did purchaſe for us with his Blood was the

moſt Comprehenſive, taking in the whole Stock of Men; ſo was it the moſt valuable, as reſcuing us from the Power of Sin, which brought the Wrath of God upon us, and from the Wages of Sin, everlaſting Puniſhment, which is the greateſt of Evils.

As to ſingle Perſons, God guards their Souls againſt the Deſigns of their Spiritual Enemies, the World, the Devil, the Fleſh, either by keeping them out of the Way of the Tempters, or by enabling them to overcome their Temptations, ſo as they ſhall not be hurt, or led Captive by them. It is alſo to the Goodneſs of God that particular Men owe the Preſervation of their Health, Life, Reputation, and Eſtates: He defends their Lives from the Malignity of Diſeaſes, from the Covetouſneſs of Oppreſſors, who would kill, that they might take Poſſeſſion; from the Malice of their cruel Enemies, that Thirſt after their Blood; and from a vaſt Number of dangerous Accidents, which are not to be imputed either to their own Folly, or the Ill-will of other Men.

He alſo protects the Reputation of the Innocent, and delivers them from the Slanders of lying Lips; he ſecures Mens Eſtates, not only from the Aſſaults of Robbers and Thieves, but from the Violence of Fires, Tempeſts, and Floods, and from all other Caſualties.

But though there is no Creature ſo ſmall and inconſiderable, that God does not take Care of it; yet for the moſt part, the Acts of his Providence are more apparent and diſcernible in the ordering and management of the greater Portions of the World;

World; his Hand is more viſible in the Government and Diſpoſal of Countreys and Kingdoms, than of particular Places and Families; of Kings, and Men in Authority, than of private Perſons; whether in their Ruin when they turn their Hearts from the Lord their God, and give themſelves up to commit Evil; or in their Preſervation, when they do that which is right in his Eyes, and keep the Covenants and Statutes which he has commanded them.

And it is to the extraordinary Providence of God that we are beholden for this joyful Occaſion of aſſembling our ſelves together, who hath delivered our King from the Hands of cruel and barbarous Men, that had conſpired to Aſſaſſinate and Murther his Sacred Perſon; and preſerved our Nation from an Invaſion, for which all things were prepared and made ready by a Powerful Neighbour, with deſign to conquer our Country, and to bring that Bondage and Slavery upon us, under which his own Subjects do labour and groan.

Had God, juſtly incenſed by our Iniquities, permitted theſe Helliſh Plots to have taken effect againſt the Perſon of our Dread Sovereign, and the Land of our Nativity, it is not eaſy to conceive the Fears, Horror, and Confuſion with which we ſhould have been overwhelmed; nor the Rage and Cruelty with which our Enemies would have follow'd their Blow to have obtained a full Conqueſt, and made us compleatly miſerable.

We could with no reaſon have expected the leaſt degree of Tenderneſs, or Pity from them, who had ſo far diveſted themſelves not only of Religion but Humanity it ſelf, as to murther the Father of their Country, under whoſe Protection they for many Years had lived ſafely; neither ſhould we have had more ground to hope for Favour from that Prince by whoſe Arms we were to be invaded, who in his whole Conduct ſeems to have greater regard to the amplifying of his [z] Glory and Power, and the enlargement of his Dominions, than to the Honeſty of his Cauſe, and the Rights of them with whom he does contend; and whoſe Mercy, or even Faith and Juſtice, the unhappy whom he has conquered have no reaſon to applaud.

Neither perhaps are theſe Failings ſo much to be charged upon the Ambition of his Natural Temper, as upon an unenlightned Zeal he has to promote a Religion which allows Men to do very many ill things.

For where Popery has a full Influence upon Men, they will break through all Tyes, Natural, Civil, or Divine, to ſerve that Intereſt. Neither Laws, nor Edicts, nor Promiſes, nor Oaths, nor

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z *Who has ſuffered ſo many things to be ſaid of him, not only full of rank Flattery, but which ſavour much of Blaſphemy; viz.* Viro immortali, *p.* 42. Factis miracula firmat; totus me indiget orbis, *p.* 44. Nuſquam meta mihi; nuſquam devius, *p.* 45. Væ cui Iratus Jupiter, *p.* 47. Per ſe cuncta videt, *p.* 48. Qui nec errat, nec ceſſat, *p.* 54. Hiſtoire du Louis le Grand. Par les Medailles.

Vows,

Vows, nor Senſe of former Kindneſſes, have been found Bands ſtrong enough to hold them.

There are indeed Doctrines taught in that Church, which are great Hindrances to good Life, and diſpoſe Men to violate the Moral Duties of Nature and Religion, without any great ſhock of their Conſciences, or fear of Future Puniſhment. They get rid of their Fears by the Doctrines of Penance, Purgatory, [a] Maſſes for the Dead; and make their Conſciences eaſy by thoſe of Equivocation, Abſolution; and that they are not bound to keep the Faith they have engaged to Hereticks (which is the good Name they are pleaſed to give us), whom they will not allow to have any Right to Truth or Juſtice, or ſo much as to their own Lives.

Hereupon many of that Communion think it no Sin at all to kill us; and the moſt zealous and bigotted among them believe it a Good Work, and that they ſhall merit Heaven by doing God and their Church ſuch Laudable Service.

Since theſe Principles have found Entertainment in the World, what Havock has been made of the Lives of Men? what Effuſion of Chriſtian Blood?

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[a] Memorabilis eſt diſpoſitio Philip. IV. Hiſpan. Reg. quâ conſtituit ut 100000 Miſſæ ex ſua intentione dicerentur, & quidem ut ſi ipſe non amplius iis opus habeat, Patri ac Matri ſuæ bono cederent; ſed ſi hi jam in Cœlo eſſent, eorum animabus applicarentur, qui in Bellis Hiſpanicis mortem oppetierint. *Puffendorf de Conſ. & Diſſ. Proteſt.* p. 43.

During a ſhort Reign in our own Kingdom, Men and Women of Holy and Peaceable Lives, to a great Number, were burnt at the Stake, becauſe they would not embrace Opinions deviſed by the Church of *Rome*, and impoſed for Articles of Faith, which are not contained in the Holy Scripture, nor known to the Primitive Chriſtians.

In the Country from whence we now were threatned with an Invaſion, as we are inform'd by ſome of their own [b] Authors, the Throats were cut of near a Hundred Thouſand Proteſtants in the ſpace of a few Days: When Tidings of it reach'd the Court of [c] *Rome*, his Holineſs the Pope received them with inexpreſſible Joy; [d] he went to St. *Lewis*'s Church in Proceſſion to give God Thanks for the Succeſs; heard Panegyrical Orations on that Occaſion, with extreme Satisfaction and Pleaſure; [f] granted ample Indulgences, [g] and on a Medal ſtamp'd for that Purpoſe, he

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[b] *Hiſt. Hen.* IV. *Biſhop of* Rodez. *p.* 24.

[c] *Mezeray. Hiſt. p.* 722. Gregory XIII. Pontificatûs initia lætiora lætus de Pariſienſi Hugonotorum cæde nuncius fecit. *Hor. Tur ellin. Soc. Jeſu, lib.* X.

[d] Odiem illum plenum lætitiæ & hilaritatis, quo tu, Beatiſſime Pater, hoc ad te nuncio allato, Deo Immortali, & Divo Ludovico Regi, cujus hæc in ipſo pervigilio evenerant, gratias acturus indictas à te ſupplicationes pedes obiiſti. *Muret. Orat.* 22. *coram Pontifice Rom. habita* v. *Calend. Jan.* 1572.

[e] Quia neque ullum dicendi argumentum, hoc quidem tempore reperiri poteſt, in quo plus aut *dignitatis* aut *delectationis* ineſſe videatur, peto à te, Beatiſſime Pater, ut hoc temporis, quod mihi ad dicendum tua benignitate conceditur, in harum potiſſimùm rerum tractatione conſumi collocarique patiaris. *Muretus Ib.*

[f] Edito ampliſſimæ indulgentiæ Diplomata, *Strade Bel. Belgic. lib,* 7.

[g] *Molinet. Hiſt. Summ. Pontific. per eorum Numiſmata, p.* 93.

cauſed

cauſed this Helliſh Tragedy to be repreſented as the Work of an Angel: Which none could have undertaken, before they had by a long cuſtom of ſinning brought themſelves to hope, that there were no Inviſible Powers, no Angels, nor God to obſerve the Wickedneſs of Men, and to puniſh it.

Queen *Elizabeth* ſat a long time on the Throne, lov'd and honour'd by her Subjects for her Wiſe and Righteous Government; and yet there was hardly any part of her Reign without a Plot carried on by her reſtleſs Enemies of that Religion.

At one time [h] ſeveral Gentlemen, Zealots of the *Roman* Church, ſome of whoſe Accomplices had undertaken to make out, that it was lawful to take off Princes excommunicated; and that if Right and Juſtice are ever to be violated, it is allowable in ſuch Caſes as tend to advance the Catholick Religion; did readily and chearfully enter into a Conſpiracy, and bind themſelves by an Oath to Murther her Majeſty. But the Providence of God which now diſcovered the late Traytors, brought then their black Contrivances to light, and they ſuffered condign Puniſhment for them.

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[h] ——— Aggregaverat quoſdam Nobiles Romanæ Religionis Studio inflammatos, *Cambden Eliz. p.* 405.

Conantur docere, licitum eſſe principes excommunicatos è medio tollere, & ſi jus violandum, Religionis Catholicæ cauſa violandum, *Id. p.* 406.

Abingtonus, Barnwellus, Charnocus, & Savagius prompti & alacres in cædem jurant, *Ibid.*

But

But of all bloody Deſigns that Popiſh Counſels have hatch'd (and they ſeem to outdo all others) there is none that had ſo contracted its Venom and Malignity together, like the Rays of the Sun in a Glaſs, and which in the moſt compendious manner would have deſtroyed ſo many, and of ſuch high Quality, as the *Gunpowder Plot*. *Caligula* wiſh'd the People of *Rome* had but one Neck, that he might cut it off at one Blow; and the Horrible Cruelty which the *Pagan* Tyrant had only in his Wiſhes and Speculation, the Chriſtians of the Church of *Rome* would have put in Practice, and with one Stroke have killed the King, the Nobility, and the Repreſentatives of the People.

And is there not reaſon to believe, that the ſame Evil Spirit which puſht on the *Romaniſts* in the Days of our Fathers to ſuch horrid Impiety, did govern theſe wretched Men in the preſent Plot? which in ſome reſpect does exceed that former Treaſon. For at the ſame time that the Life of the King was to be taken away by Wicked Traytors at home, there was an Army in readineſs to have made a Deſcent upon us from abroad, ſufficient not only to deſtroy the Lords and the Commons who repreſent the People, but the People themſelves; and there is great cauſe to think, they would have made the Sword drunk with Blood, before they had put it up.

It is moſt unaccountable how any Proteſtant ſhould have been concern'd in it; and yet it cannot be denied that ſome there were of that Religion

gion and Church which abhorreth ſuch Doctrines; they were of that Church, but had departed from it before they did engage in theſe horrible Deſigns.

I ſay, it is unaccountable, ſince in the time of the late King they wiſh reſtored, their Religion, the Laws, the Rights, and the Liberties of the Nation were in a manner all ſubverted; and the King, on whoſe Power all their Hopes of reſtoring him are built, is one that cauſed all his own Proteſtant Subjects who would not forſake their Religion, to be Impriſoned, Baniſh'd, or put to Death; by which Severities he hath rooted them out of their Native Soil, and left no appearance of them in their own Country.

Is it to be thought he would treat Strangers more tenderly than he has done his own People? Or that he would tolerate the Exerciſe of the Reformed Religion in this Kingdom after he had conquered it, who has extirpated it in his own, where his Subjects had a right by Law to enjoy it, and were not guilty of the leaſt undutiful Behaviour to provoke him to violate their Rights?

And here I ſhould have thought it neceſſary to do an Act of Juſtice to our Religion, in renouncing and diſavowing the late Proceedings of thoſe Clergymen who abſolved Two Perſons that were condemned for Treaſon, and at their Death ſhewed no Tokens of Repentance for that deteſtable Crime, as being contrary to the Doctrine and Practice of the Church of *England*, and ſcandalous to all good Chriſtians in her Communion, had

had it not been done already, as far as can be in the preſent Circumſtances, by the Biſhops of the Church, and I doubt not with the hearty Concurrence of the reſt of the Clergy.

While ſuch Pernicious Opinions as theſe find favour in the World, and there are Men bad enough to practiſe them, we have great need to fly unto God for Protection. We cannot reflect upon the inhuman Slaughter intended both of our King and of our People, without Horror and Deteſtation; we cannot think of our Wonderful Deliverance without Hearts full of Joy, Praiſe, and Thankſgiving, ready to be offer'd to God our Gracious Deliverer.

Pſal. 145. 3. *Great is the Lord, and marvellous,* 107. 43. *worthy to be praiſed; there is no end of his greatneſs. Whoſo is wiſe, and will obſerve theſe things, even they ſhall underſtand the loving-kindneſs of the* 64. 9. *Lord. Men ſhall fear, and declare the Works of the Lord; for they ſhall wiſely conſider his doings.*

Indeed a little Conſideration and Thought will convince us, that all Deliverances, whether Private or Publick; whether of ſingle Perſons, or of whole Nations, are duc to God. All Men are ſenſible that they cannot preſerve themſelves; they find no Power within them, either that was the cauſe of their Being, or that can certainly ſecure their Eſtates, their Credit, or Friends, or prolong even their own Lives.

Men,

Men, ſeemingly to themſelves and others, in ſound Health, are in a Day or Two's Time carried off by a Malignant Diſeaſe; Death ſurprizing them when they had ſet it at a great Diſtance, and ſcarce allow'd it any room in their Thoughts. So Thefts, and Fires, and other Accidents, [1] ſweep away their Eſtates, againſt which the niceſt Care, and ſtricteſt Guards, are no abſolute Security.

Greater Uncertainties do attend War and Peace, Publick Councils, and the State of Kingdoms: Counſels, through want of Knowledge of many Things, may be wrong taken; or the Wiſeſt by Treachery may be diſcovered, or defeated; ſmall Circumſtances of Things change the Fate of Battels; Things which were not obſerved, or ſo much as thought of when they began; and they that aſſured themſelves to return Conquerors from the Field, have been carried away Priſoners.

Such as pretend to be our Friends, may be plotting againſt us; and our trueſt Friends may not have Skill and Strength to deliver us; or be out of the way, when we ſtand in moſt need of their Help. And as we diſcover no Sufficiency in our Selves, or Friends on Earth to ſave us from Trouble and Danger, ſo have we no ground or warranty to Addreſs our ſelves to the Souls in Heaven of Saints departed; ſince we have no Aſſurance they know how, or what we do; nor that

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[1] Quem dies vidit veniens ſuperbum,
Hunc dies vidit fugiens jacentem.
Seneca. in Thyeſte.

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Indeed a little Conſideration and Thought will convince us, that all Deliverances, whether Private or Publick; whether of ſingle Perſons, or of whole Nations, are due to God. All Men are ſenſible that they cannot preſerve themſelves; they find no Power within them, either that was the cauſe of their Being, or that can certainly ſecure their Eſtates, their Credit, or Friends, or prolong even their own Lives.

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Hunc dies vidit fugiens jacentem.
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they

they could help us, if they had Knowledge of our Affairs.

Much leſs can we apprehend how they ſhould hear the Prayers of ſome Millions of Perſons diſperſed thro' all Countries, put up at the ſame time: Which is in Effect to allow them Omniſcience, and Omnipreſence, two of the Properties of the Divine Nature. It is therefore intolerable Preſumption in the Writers of the Church of *Rome*, to ſuppoſe ſuch Powers and Authorities to be lodged in the Virgin [k] *Mary*, and St. [l] *Ann* her Mother, and other Saints, which are peculiar to God himſelf.

They muſt have very falſe Notions of God and of his Creatures, who imagine either that he can transfer, or that a Creature is capable of receiving thoſe Attributes, which are in their own Nature

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[k] Tua enim omnipotentia manifeſtè oſtenditur, quia multos de ſua damnatione jam certos, multos in aqua præfocatos, multos ex improviſo mortuos, qui dum caderent tuo Patrocinio ſe commendârunt, liberâſti; multos etiam qui ſine Pœnitentia deceſſerunt in peccato mortali, à diaboli faucibus eripuiſti, & ut poſſent agere pœnitentiam ad vitam reduxiſti. *Euſeb. Nieremb.* Tropæa Mariana, *p.* 7, 8.

Nomen Mariæ convenit nominibus Dei. 1. *El.* 2. *Eloha.* 3. *Elohim.* 4. *Sabbaoth.* 5. *Eloim.* 6. *Qui eſt, vel ſum quod ſum.* 7. *Adonai.* 8. *Jehova.* 9. *Saddai.* 10. *Tetragrammaton*, quod *Jehovah* pronunciant. *Biverus, de Privilegiis filiæ Dei Mariæ*, p. 165.

[l] Anna, abs te nequeunt mortalia pectora fruſtra
Poſcere, quodq; voles nata, Deuſq; volet.
Beiſelius in Roſar. S. Annæ.

Cùm alii Sancti habeant ſuffragia à Chriſto impetrare ſuis devotis, per modum ſupplicationis, S. Anna autem ſicut Avia Chriſti habet jus imperandi & præcipiendi Chriſto, ſicuti etiam mater Maria, nec fas eſt negare quod poſtulat. *Pelbart de Temeſwaer*, Serm. 3. de S. Anna.

incommunicable,

incommunicable, and which without a Contradiction cannot be ſeparated from a Being infinitely perfect. There is therefore nothing we can firmly rely on, either for the Safety of our Perſons, or the private Comforts of this Life, or the Publick Good of our Countrey, but God himſelf: Upon him it is we muſt call in time of Trouble, and he will deliver us.

The Heathens had ſuch a juſt Senſe of humane Frailty, that they did attribute all the great Turns in their Condition to ſomething above their own Power. [m] To the Will of God they aſcribed the good Succeſs of their Affairs, and hoped by his Aid to be delivered from Calamities. [n] That the Happineſs of his planting was the more durable. [o] That when he will puniſh, there is no eſcaping for the Strong. [p] That his Diſpleaſure might be appeaſed by their humbly addreſſing themſelves to him. [q] And tho' ſometimes they

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m Cum Divis volentibus, quod bene eveniat mando tibi. *Cato de re ruſtic.* cap. 14.

Te ſancte venerans precibus invicte invoco,
Portenta ut populo, Patriæ, veruncent bene. *Non. Marcel.* c. 2.

n Σὺν θεῷ γάρ τοι φυτευθεὶς ὄλβος ἀνθρώποισι παρμονώτερος. Pindar, Od. 8.

o Ὅταν δὲ πὴς θεῶν βλάπτῃ, δύναιτ' ἂν οὐδ' ἰσχύων φυγεῖν. Soph. Electr.

p Sæpe Jovem vidi, cum jam ſua mittere vellet
Fulmina, thure dato ſuſtinuiſſe manum. *Ovid.*

q Ariſtotle *tells us, That the Ancient Philoſophers, who treated of the Original, and Corruption of Things, did define Nothing, or leave no Opinion concerning Fortune.— That nothing proceeded from it— That a Mind, or Nature, was precedent to it, and therefore neceſſarily the firſt Cauſe of the Effects not only aſcribed to Fortune, but of the Univerſe.* Οὐθεὶς γὰρ τῶν ἀρχαίων σοφῶν τὰ αἴτια τοῦτ' ἐποίησε τῆς γενέσεως καὶ φθορᾶς λέγων, περὶ τύχης οὐδὲν διωρίσατο· οὐδὲν— εἶναι— ἀπὸ τύχης. ἀνάγκη τοίνυν εἶναί τι αἴτιον καὶ φύσιν εἶναι καὶ ἄλλων πολλῶν καὶ τοῦδε τοῦ παντός. Ariſt. Natur. Auſcult. *l.* 2. *c.* 6.

talk

talk of the Influence Fortune has over Humane Affairs, yet they acknowledge it to be subject to the Pleasure of God. [r] Wherefore in their Prayers they stile God their Father, that is, the Author of their Life, Health, and Goods. [s] They dedicated Houses to Religious Uses, and had several kinds of Verses, which they appropriated to the Service of the Gods. [t] Before Battels, and after Victories, they return'd them solemn Thanks, and part of the Spoils of War they devoted to God, and offered them in Sacrifice, as an Acknowledgment, That the Event of Things is in his Disposal.

And though their Temples were stately and well adorned, and the Spices rich and sweet which were burnt upon their Altars, and their Prayers accurately composed, yet the wisest of them thought that the Piety, Innocence, and Purity of their Minds, would be more grateful and

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r Omnem Deum, qui ab homine colitur, necesse est inter solemnes ritus, & precationes Patrem nuncupari, non tantum honoris gratia, verum etiam rationis; quod & antiquior est homine, & quod vitam, salutem, victum præstat ut Pater. *Lucilius apud Lactant.* lib. 4. cap. 3.

s Καὶ εἰς θεὸς μὲ ἀναφέρεσθαι ὕμνον, προσῳδὸν, πάσανα, διθύραμβον, Procli Chrestom. p. 7.

t Hinc cum prælio dimicare constituerunt, ea, quæ bello ceperunt, plerunq; devovent, capta immolant, *Cæsar. Com.* lib. 6. Bello feliciter confecto, gratias agi Diis & supplicationes ad omnia pulvinaria haberi Senatus decernebat. *Liv. Hist.* lib. 30, 35, 37.

Οὐκ εἰκὸς τοὺ θεὺς χαίρειν ταῖς δαπάναις τῶν θυομένων, ἀλλὰ ταῖς εὐσεβείαις τῶν θυόντων. Aristot. Rhet. *lib.* 3.

Animadverto Deos ipsos, non tam accuratis adorantium precibus, quam innocentia, & sanctitate lætari; gratioremque existimari, qui delubris eorum puram, castámque mentem, quam qui meditatum carmen intulerit. *Plin. Panegyr.*

acceptable

acceptable to God than the Coſtlineſs of their Sacrifices, and the Eloquence of their Language.

And theſe Notions which the Pagans had of God, did reſult from the Idea and Conception of a Being infinitely perfect; for if God be [v] Almighty, nothing can be brought about by any Power, which does not depend on his, and ſpring from him: So if he be Omniſcient, not any Thing can come to paſs without his Privity; no Event can be caſual or uncertain with reſpect to him, who ſees and knows Effects while they are in their Cauſes, and diſpoſeth of them according to his good Pleaſure: *For of him, and through him, and to him are all Things: To whom be Glory for ever.*

Secondly, I proceed to ſhew that ſome Deliverances are more evidently from God, as having the plain and viſible Mark of his Hand impreſs'd upon them.

Firſt, The Glory of thoſe Deliverances more eſpecially are to be given to God, which happen to Men without their own Wiſdom and Contrivance, and where they had uſed no Precautions againſt them: When at the ſame Time Men arrive at the Knowledge of their Danger, and of their Deliverance, there can be no Boaſting of their own Foreſight, nor Place to praiſe the Scheme of Policy formed by themſelves. God often ſur-

[v] Πάντων πατὴρ, καὶ πάντα ἐστ' αὐτοῦ, καὶ ἐν αὐτῷ ἔστιν. Triſmegiſt. apud Suid. Rom. 11. 36.

prizes his People with great Mercies, of which they had not the leaſt Expectation, that they may not have ſo much as a Pretence to thank any but him for them.

So our Preſervation from the late horrid Conſpiracy is not to be imputed to the Wiſdom of our Counſels, but to the Providence of God, which ſo awakened the Conſciences of ſome of the Malefactors, that they made a voluntary Diſcovery of it. And that which ſhould more deeply affect us with our Eſcape, and engage us to give God greater Thanks for it, is, [x] That this execrable Plot was ripe for Execution, and the Blow ready to be given, when, by his Mercy, it was detected.

(2.) Thoſe Deliverances are to be looked on as coming more immediately from God, which we receive after no Hope was left of flying from the Miſchief which was imagin'd againſt us: When although we might foreſee the Storm, yet we had no Power to ward againſt it, or to put it by. Though we might know our Danger, yet it was too big for us, we were not able to deal with it; the little Strength we had to defend our ſelves, bearing no Proportion to the mighty Force of the Enemies, who intended to aſſault us: Now to be ſaved after Men had deſpaired of a Deliverance, and when their Adverſaries were ſecure of a Conqueſt, muſt be owned to be the viſible Work of the Lord of Hoſts.

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x Ut tanta: epentè mutatio non ſine Deo videretur. *Saluſt.*

[y] It is the wiſe Method of Divine Providence, often to let us miſcarry in thoſe Deſigns of which we were ſure and confident, and to bring thoſe good Things to paſs of which we had no Hope; both to convince us of our own Infirmity, and to induce us, upon all Occaſions, to addreſs our Prayers unto him, who is able to ſave us in our greateſt Diſtreſs. Thus his People of old, *When in the time of their trouble they cryed unto him, he heard them from heaven, and according to his manifold mercies, he gave them ſaviours, who ſaved them out of the hand of their enemies*, Neh. 9. 27.

This was our Condition before the Late Happy Revolution, when much Endeavour was uſed to ſuppreſs our Holy Religion, and to diſcountenance thoſe who profeſs'd it; when our Laws, that guard our Lives and Properties, were diſpens'd with, and the Yoke of Popery was ready to be ty'd on our Necks, and we ſaw no Way of eſcaping, then God, in his Goodneſs, was pleas'd to make His Preſent Majeſty the great Inſtrument of our Preſervation.

(3.) The Providence of God is very apparent in theſe Deliverances which are brought to paſs by the Diſappointment of our own Counſels and Reſolutions, which, had they taken Effect according to our Minds, wou'd have prov'd of dan-

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[y] Πολλὰ ἔλπια κερὶνυσι Θεοὶ, κὴ δοκηθέντ' ἂκ ἐτελέσθη. *Stob.* p. 581.

gerous Conſequence to us; for ſo little do we ſee into Things, that God often ſaves us, by fruſtrating the very Deſigns we had laid for our Preſervation.

And this holds as well in the private Concerns of particular Men, as in the Publick Affairs of Nations: There is hardly any good Man, but in the Courſe of his Life, has found Reaſon to thank God, for having deny'd him the Things he had moſt ſet his Heart upon; he being ſenſible, that much of the good Circumſtances of his preſent Condition is owing to his former Diſappointments: Nay, upon due Conſideration, wiſe Men are ſatisfy'd, that if they had their Will in Matters that once they eagerly purſu'd, it wou'd have undone 'em. And the joyful Cauſe of our preſent Solemnity is an eminent Inſtance of God's Mercies of this Kind; for one Branch of our Deliverance is fully due to his Providence, which wou'd not permit us to put our own Counſels in Execution; for had our Fleet purſu'd the Expedition, that was according to humane Underſtanding, prudently deſign'd, the Paſſage wou'd have been laid open for the Army that was in a Readineſs to invade us; and there were but few Forces left then in the Kingdom, either to have hinder'd their Landing, or to have put a Stop to their Progreſs.

(4.) We may manifeſtly diſcern the Hand of God in thoſe Deliverances which proceed from Cauſes over which we have no Power. Of this Sort are all thoſe that are produc'd by the Wind,

or

or the Sun, or the Rains, or the Froſt, or other remarkable Changes of Weather. Hiſtories of all Ages do teſtify, that the greateſt Victories both by Land and Sea, have had their great Turn from thoſe Things that were quite out of the Command of the Mighty and the Proud, and were entirely directed by the Wiſdom of Providence.

Seafaring Men oblige themſelves to perform their Voyages to ſuch Ports, and by ſuch Times, if the Wind and Weather favour them; that is, if God pleaſes. And what is expreſly contain'd in their Contracts, is imply'd, and ought to be own'd in all Enterprizes relating to Affairs of the higheſt Nature, and under the Conduct of the wiſeſt Men.

Under the former Head of this Diſcourſe, we conſider'd our Deliverance, as proceeding from a Diſappointment of the Methods that were taken for our Defence; and here we obſerve, that that Diſappointment was caus'd by the Winds, and at that Time alſo when we apprehended they blew againſt us, and in Favour of our Enemies; inſomuch that if we had had them in our own keeping, and cou'd have made them move according to our Mind, we ſhou'd have been expos'd to the utmoſt Hazard of being over-run by a foreign Enemy.

Wherefore if we have no Command over many of thoſe Cauſes which bring or ſtop Victories, and that contribute to the Safety or Deſtruction of Kingdoms; and if we had any Influence, might often uſe it to our own Diſadvantage, let us look to God, from whom comes our Help; let us ad-

here to him in all the Changes of Life, to whose [z] Goodness and Power we must attribute the Beginning, the Increase, and the Accomplishment of all our virtuous Designs; let us beg his Guidance in our Undertakings, and his Blessing upon them, without which they will come to nothing; and glorify him, as for all his Mercies, so particularly for this our Deliverance.

We come now to consider by what Actions we shall glorify God acceptably for these his gracious Dispensations, and make such Returns as will please him,

(1.) We glorify God by a sincere Acknowledgment that he, as has been prov'd, is the Author of our Preservation, and that it was the Work of his Providence that our Enemies were discover'd, and put to shame, and that we have escaped out of the Snare they had laid for us. We must with Thankfulness confess, that all our own Cares and Projects wou'd not have been sufficient to preserve us, had not God appear'd on our Side; and that with less Preparations our Enemies might have destroy'd us, had not he fought against them.

God is greatly to be feared in the Assembly of the Saints, and to be had in Reverence of all them that are round about him. In thy Name shall they rejoice all the Day, and in thy Righteousness shall

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[z] Θεία αἰτία ἀρχὴ, τέλος, μέσον· ἧς δεῖ ἀντέχεσθαι, τοὺς μέλλοντας εὐδαιμονήσειν. *Iambl. de Sect. Pythag.*

they

they be exalted. For thou art the Glory of their Strength, in thy Favour our Horn ſhall be exalted. For the Lord is our Defence, and the Holy One of Iſrael is our King, Pſal. 89. 7, 16, 17, 18.

(2.) We honour God by ſtirring up in our Minds a true Senſe of the Mercies we own he has done for us: We glorify him when we reflect upon his Works with Pleaſure and Joy, and have entire Satisfaction in his Adminiſtration of the Affairs of the World; when we heartily believe his Government to be Wiſe and Merciful, and that the croſſeſt Diſpenſations will turn to, and end in, the Advantage of his faithful Servants. There muſt be an agreeableneſs in all the Motions and Inclinations of our Hearts, to the Senſe we have of God's Kindneſs. After ſuch large Experiments of Faithfulneſs and Care, we ought not to diſtruſt his Providence in any future Difficulty or Danger; and when any unreaſonable Fear begins to lay hold of us, we muſt endeavour to baniſh it, by Reflections on the great Things he has done for us already.

Neither ought we to repine at the Expences which are neceſſary for the Defence of our Country, nor to murmur at Grievances which the wiſeſt Governments have never been able wholly to prevent; ſince how great ſoever they ſeem to us, they bear no Compariſon with the wonderful Mercies we have receiv'd.

(3.) We glorify God, when we are not content only with cheriſhing a ſecret Senſe of it in our Souls, but when we teſtify before Men what

marvellous Kindneſs he has ſhewn to us; when we lay hold of every Opportunity to publiſh it to others, that our Friends, our Neighbours, and all good People, may rejoice together with us, and hence be encouraged to truſt in God, and to caſt their Care upon him.

But the higheſt Teſtimony of publick Thankfulneſs is, to aſſemble our ſelves in the Houſe of God, and with united Hearts and Lips, to ſet forth his Praiſe. And if we do bring Minds fill'd with Love and Gladneſs, our Chriſtian Sacrifice will aſcend up into Heaven with a ſweet Savour, ſuch as God will graciouſly receive: And the Angels, who ſhew ſo much Joy at the Converſion of Sinners, will be much more delighted with the Triumphs of the Saints, in aſcribing Glory to God.

(4.) We glorify God by endeavouring to preſerve in our Memories theſe Deliverances of his, whereof at preſent we have ſo lively a Senſe: So that neither Buſineſs, nor Pleaſure, nor Length of Time, may wear them out of our Minds. It will paſs for a true Mark of the Honour we have for God, that his Favours have made ſo deep an Impreſſion in us, as will laſt all the Days of our Life; And when alſo we convey the Hiſtory of them down to our Poſterity, and afford them Matter of Thanks to render to him for the glorious Works of his Providence, done not only in their own Time, but in the Days of their Fathers.

Thus

Thus *what the people of Iſrael had heard, or known, or their Fathers had told them, they were bound not to hide from their Children, but to ſhew to the Generations to come, the Praiſes of the Lord; and his Strength, and his wonderful Works that he had done, that the Generations to come might know them, even the Children which ſhould be born; who ſhould ariſe and declare them to their Children; that they might ſet their Hope in God, and not forget the Works of God, but keep his Commandments,* Pſal. 78. v. 3——7.

(5.) We glorify God by our humble Confeſſion that we did not deſerve the great and many Deliverances he has wrought for us; but that they were wholly due to his infinite Goodneſs. Such a ſincere Acknowledgment cuts off all Pretence of Right to his Mercy; and the more we exclude our own Merit, the higher we exalt God's free Grace. And ſurely it much enhances the Kindneſs manifeſted in our preſent Eſcape, that God has ſnatch'd us, an ungrateful People, from the Brink of Ruin, who are ſo far from having any Claim to his Favours, as having ſerved him better than others, that we muſt aſcribe it to his infinite Goodneſs and Mercy, that the open Prophaneneſs, avowed Irreligion, monſtrous Unthankfulneſs of ſo many amongſt us, have not yet provoked him to give us up, not only to our Luſts, but to the Fury of our bitter and implacable Enemies.

(6.) We

(6.) We glorify God by letting the Mercies he has beſtow'd on our Country incline us to Love and Charity, and to be reconciled to one another. It is natural to imitate the Examples of thoſe we have in the higheſt Eſteem; and if we really honour God in our Souls, we ſhall ſtrive to do like him in all Inſtances, wherein Creatures can copy after their Creator. By Forgiveneſs of Injuries, by Healing of Breaches, and renewing of Friendſhips, we do that good to one another, which God has extended to us all, and make our Behaviour much to reſemble his.

No Courſe like this, will fix and continue his Favour among us, and increaſe our Strength to reſiſt our Enemies. As nothing will more diſcourage and ruin the Deſigns of wicked Men againſt us, than the firm Union of our Minds and Affections, ſo nothing has given ſo much Life to their Hopes of making an eaſy Prey of us, as our Diviſions. Surely then the extraordinary Care God has had of us, ſhould diſpoſe us to lay aſide all private Animoſities, and Self-Ends, and heartily to join together in Purſuit of the publick Good.

We cannot but be ſenſible how much our King and our Kingdom have been under the peculiar Care of God. How often has God preſerved his Majeſty's Life, not only in the Day of Battel from open Enemies, but from the execrable Conſpiracies of bloody Men, who would ſecretly have murdered him? The very Winds that now detained our Ships for the neceſſary Guard of our Coaſts,

Coaſts, did not long ſince lock up the Fleet of our Enemies, when they had framed a Deſign to burn ours in the Harbour, and to cover the Deſcent they intended to make upon us.

And will not now every private Man thank God heartily on this Day for his ineſtimable Mercies, when by his Thankfulneſs, he will not only *work out his Salvation*, but effectually contribute to the Preſervation and Happineſs of the Country where he lives? Shall we not praiſe God with all our Soul, when the ſo doing will not only purchaſe us a Reward in the other World, but is attended with preſent Bleſſings, and is the way alone to ſecure to our Nation God's Aſſiſtance and Protection in future Times? To render Thanks to the Lord for his Loving-Kindneſs will give Chearfulneſs to our Spirits, when Things have an ill Aſpect; Courage to our Hearts, and Strength to our Hands in the greateſt Danger; and though all Men, Pagans as well as Chriſtians are convinced that there can be no Acceſſion to [a] God's infinite Glory by the Acts of our Honour, yet they are ſenſible that the ſincere Performance of this Duty does diſpoſe God to love them, and to do good to them, and does prepare their Hearts for, and open and enlarge their Capacity to receive his Benefits.

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a Veterum ſanctiſſimorum hominum exempla ſecutus: Illi enim, quod alimenta, patriam, lucem, ſe deniq; ipſos Deorum dono habebant, ex omnibus aliquid Diis ſacrabant; magis adeo ut ſe gratos approbarent, quam quod Deos iis arbitrarentur indigere. *Cenſorin. de die Nat.* cap. 1.

And

And Things being ſo, ſhall we not think our ſelves highly obliged, by our publick Praiſe and Thankſgivings to contribute what we can to maintain that Cauſe, which God has been pleaſed to make ſo much his own? Should we not be all ready to join our Heads, our Hearts, our Hands, our Affections and utmoſt Endeavours to ſerve his Majeſty for our own Preſervation? Should we not above all Things every one do his Part, when God has been graciouſly pleaſed, as it were without our aſking, to ſhew himſelf on our Side, now to engage him to continue with us? Which is impoſſible otherwiſe to be hoped for, than by promoting a general Reformation.

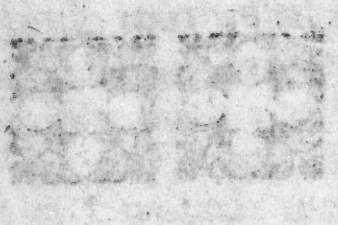
Which if any one is yet to begin, that has any Generoſity in him, from whence ſhall he chuſe to date it, rather than from ſuch a Day as this? A Day when we are to thank God for ſuch extraordinary, ſuch wonderful Deliverances, as we have not ſeen the like given to any other People, the common Deliverance of our King and our Nation, of our Bodies and our Souls; and not only of our ſelves, but of our Poſterity. Surely whoſoever has any Senſe of Gratitude moving in him, cannot but feel it move powerfully in his Heart at this Time, to glorify God, as he demands it in our Text, *I will deliver thee, and thou ſhalt glorify Me.*

Now to join our Prayers together with our Thankſgivings, *May God be graciouſly pleaſed to preſerve the King's Perſon, which has been ſo often expoſed in the Defence of ours; may he whom Providence has guarded againſt ſo many Swords,*

and

and ſo many Bullets, in the Field, and in the Trenches; never be taken off by Poiſon; or fall by the vile Hand of any barbarous Aſſaſſine; may all his People Love and Serve him; and may he long live to defend the Eſtabliſh'd Church, the Laws and Rights of theſe Realms, the Reformed Religion; and to reſtore Peace to the Chriſtian World, upon good and laſting Foundations: And in the End, for all his Righteous Labours, may he receive a Crown of Glory.

SER-



SERMON IX.

PREACH'D before the

Houſe of Lords,

IN THE

Abby-Church at *Weſtminſter*,

UPON

Monday, January the 31ſt, 1697.

I TIM. II. 1, 2.

I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godlineſs and honeſty.

NOtwithſtanding the Care at firſt, which was taken in planting the Goſpel of Chriſt, and that the Doctrines and Precepts thereof were publiſh'd by Men divinely inſpir'd, yet Errors of a dangerous

dangerous Nature did early creep into the Church.

Two of which are oppoſed by St. *Paul* in the Text; the one concerned the Extent of the Chriſtian Religion; and the other related to the Subjection due to the Civil Magiſtrate. It was a prevailing Opinion among the *Jews* who were the firſt Converts to Jeſus Chriſt, that his Goſpel was only to be preached to themſelves; and that the Infinite Happineſs promiſed in it ſhould be limited to the People of their own Nation.

They were puff'd up with the long Courſe of Favours God had been pleas'd to vouchſafe unto them, and could not endure with Patience to hear and think, that under the Diſpenſation of the Goſpel the *Gentiles* ſhould ſtand on a Level with them, and become equally capable of the Hopes and Means of Salvation.

And as the *Epicureans* would have ſhut the Providence of God out of the World, ſo They would have confined the illuſtrious Manifeſtations of it by Jeſus Chriſt to the Seed of *Abraham*.

While indeed the *Jews* were under the peculiar Care of God, the Laws he made to govern them were chiefly Political, and had regard to their Publick Good and Safety as a Nation and Community, like the Civil Laws of other Countries; and Submiſſion to them was enforced by Temporal Rewards and Puniſhments.

But when it pleaſed him to enact Laws which were for the Reformation of the Minds and Affections, as well as the Manners of Men, and which

which would not only advance their general Good in this Life, but procure their Eternal Welfare in the next, it ſeemed agreeable to his boundleſs Goodneſs and Wiſdom, that what he intended for the Advancement of Human Nature, and the Reparation of his own Image in the Souls of Men, which was defaced by *Adam*'s Fall, and Man's own wilful Tranſgreſſions, ſhould reach to all who did partake of that Nature.

And this being the higheſt Favour his poor revolted Creatures were capable of receiving, it was his merciful Reſolution not to deny any of them the Means to obtain it.

Inſomuch, that the Merit of Chriſt's Death was to extend not only to the Seed of *Abraham*, but to the whole Poſterity of *Adam*.

That as in Adam all dye, even ſo in Chriſt ſhall all be made alive. 1 Cor. 15. 22.

And that God's deſigned Bounty by the coming of the *Meſſiah* ſhould comprehend all Nations, the *Jews* had ſufficient notice from the Inſpired Writers of their own Country.

And I will ſhake all Nations, and the deſire of all nations ſhall come. Hag. 2. 7.

I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the ends of the earth. Iſa. 49. 6.

And in ſupport of this great Truth St. *Paul* doth exhort *Timothy*, that Supplications be made for all Men, whether *Jews* or *Gentiles*, Believers or Infidels, of what Country, of what Rank or Quality ſoever they be.

But the Occaſion of our being at this time aſſembled, will not permit me longer to inſiſt upon the Refutation of this firſt Miſtake of the *Jewiſh* Chriſtians, againſt which St. *Paul*'s Exhortation is here directed: I proceed therefore to the Conſideration of the other immediately following, which was, their Averſeneſs to live in Subjection to the Civil Magiſtrate.

Their Untractableneſs and Diſreſpect to Rulers had appeared on ſeveral Occaſions, eſpecially ſince they were brought under the *Roman* Yoke; and may probably be in ſome meaſure imputed to a wrong Interpretation which they had put upon a Precept that God gave them by *Moſes*.

God had required them to make no King but of their own People. *One from among thy brethren ſhalt thou ſet King over thee; thou mayeſt not ſet a ſtranger over thee, which is not thy brother.* This made them unwilling to ſubmit to any Foreign Power.

Deut. 17. 15.

It is true, while a Liberty of Election continued, they were to chuſe a King of their own Nation; but after God for the Hardneſs of their Hearts did ſuffer them to be ſubdued by their Neighbours, and to be carried Captive into a ſtrange Land, it became their Duty to be ſubject to them who had brought them under their Power, and to conform themſelves to the Laws of the Emperors and Kings who protected them.

Now St. *Paul* having ſome cauſe to ſuſpect, ſince their Converſion to the Chriſtian Religion, that they had not quitted all their Prejudices and

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falſe Notions about Obedience and Submiſſion to the higher Powers, which they held under the *Moſaick* Diſpenſation, does in the Text exhort and deſire *Timothy*, that as Prayers ſhould be made for all Kinds of Men, ſo chiefly, and in the firſt Place for Kings and all that are in Authority. In treating of which Argument I ſhall endeavour to ſhew,

(1.) That it is not foreign to the Office of the Miniſters of the Chriſtian Church, to remind the People of their Duty to the Civil Power.

(2.) That the People are bound by the Laws of God and Nature to pray for thoſe in Authority, and to live in due Subjection to them.

(1.) That it is not foreign to the Office of the Miniſters of the Chriſtian Church, to remind the People of their Duty to the Civil Power.

Which Propoſition may be grounded on the Exhortation of St. *Paul* to *Timothy*. The Apoſtle did not think it ſufficient, when he writ to whole Churches, to enjoyn them to render Tribute and Service to Chief Governors, and all in Authority under them; but in his Epiſtle to *Timothy*, who being made Biſhop of *Epheſus*, was about to order and eſtabliſh the Worſhip of God in the Aſſemblies of the New Chriſtians, he does exhort and beſeech him, that their Publick Service ſhould begin with Prayers for all Men, and particularly for Kings.

And with equal Care and Zeal to preſerve Chriſtians from Seditious Deſigns and Plots againſt the Magiſtrate, in his Letter to *Titus*, by him conſtituted Biſhop of *Crete*, he preſſes him to put the Churches in mind to be ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to every good work.

Inſomuch as *Timothy* is required, that in his Office of Publick Prayer, Kings ſhould have a principal Part; and *Titus* hath order in his Sermons, to put the Hearers in mind of their Duty to the Supreme and Subordinate Powers.

Whatever therefore is declared a Duty of our Holy Religion, and is contained among the Apoſtolical Precepts, muſt not only be a Subject proper but very neceſſary for Chriſtian Miniſters to explain, and ſeriouſly recommend unto the People.

There was the more cauſe for making this Obſervation, which ariſes directly from our Text, becauſe it hath been often objected to the Clergy, when they preach Loyalty and Submiſſion to the Government, that they exceed the Bounds of their Office, and meddle with Matters which do not belong to them.

As if a Chriſtian Miniſter could go beyond his Commiſſion, while he contained himſelf within the compaſs of his Bible, and only publiſhed thoſe Doctrines unto the Congregation, which our Lord Chriſt and his Holy Apoſtles had taught before him. If any therefore have been worthy of blame for their Diſcourſes on theſe Arguments, it

muſt proceed from want either of Judgment, or Sincerity in their Performance.

We do not therefore pretend to excuſe either thoſe who have taught the People to ſpeak Evil of Dignities, and would have diſpoſed them to Mutiny and take Arms againſt their Sovereign Lords; or thoſe who would perſuade Governors to Rule by Arbitrary Power, and not to have reſpect to the Laws, and the general Good, in their Adminiſtration.

Such Men indeed tranſgreſs their Commiſſion, and Act without Integrity or Skill in both the Extremes; and ought not to be eſteemed Friends, either to the Prerogative of Princes, or to the Liberty of the People. For neither the one, nor the other, can be ſtretched beyond the Meaſures of Law and Juſtice, without hazard of being broken.

But then this is not the only Caſe in which Men may betray the Defects of their Underſtanding, or of their Honeſty, ſeeing other Religious Matters have likewiſe their Extremes; and we need not ſeek much, or go far for a pertinent Inſtance.

For in the ſame Verſe that St. *Paul* does bid *Titus* to put them in mind to be ſubject to Principalities, he alſo requires him to exhort them to be ready to every good Work. Now good Works are a moſt noble and neceſſary Subject for Preachers to treat of in the Pulpit, and they hardly can compoſe a Sermon, without having occaſion to make mention of them.

And yet ſome have ſet too high a rate even upon good Works, and others have as much undervalued them. The *Romaniſts* over-rate them, while they contend they are meritorious, and that God is bound to reward thoſe who do them; making that a Debt of his Juſtice, which is the Effect alone of his free Grace and Mercy.

On the other hand, the *Antinomians* and *Solifidians*, as they are called, do put too low a Value on good Works, by not allowing them, according to the ordinary Laws of the Goſpel, to be neceſſary Ingredients of the Condition upon which the Chriſtian Man ſhall be juſtify'd: When yet our Saviour hath declared, that the trueſt Teſt we can give of our love of him, and the way to enter into Life, is to keep his Commandments; and St. *James* does pronounce, *That faith without works cannot ſave us.*

Wherefore to conclude this Matter, Accuſations and Clamour ſhould never divert us from our Duty, but they ought to make us more diligent and exact in the manner of doing it. We proceed therefore to ſhew,

(2.) That the People are bound by the Laws of God and Nature to pray for thoſe in Authority, and to live in due Obedience to them.

The Obligation upon Men to be ſubject to Kings and Princes hath been made appear from the Holy Scripture in part already: But before I fetch further Proof from thence, it may be of advantage to this Point, to enquire what Evidence there may be for it from Reaſon and natural Light.

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The Evidence from the Light of Nature and Reaſon will be ſtrong, if it can be proved that the Original of Society is from God, and that he hath made Government neceſſary to Mankind, and conſequently hath obliged every Man to comply with, and ſubmit to all Things neceſſary to uphold Rule and Diſcipline in Bodies Politick. In order to make which out, I ſhall ſhew,

(1.) That God hath qualified and fitted the Nature of Man for Society.

(2.) That Man has a great Love, Appetite, and Deſire to Society.

(3.) That the Wants and Deficiencies, unavoidable in the preſent State, cannot be ſupplied without Society, and other Mens Aſſiſtance.

(4.) That unleſs Men ſubmit to the Authority eſtabliſh'd in every Society for the Government of it, no Society or Community can ſubſiſt or continue.

(1.) That God hath fitted and qualified the Nature of Man for Society, is manifeſt both from the Faculties of the Mind, and the Powers of the Body, wherewith he hath endowed him. Man is furniſh'd with [b] Reaſon, and Memory, and

[b] Primum eſt quod cernitur in univerſi generis humani ſocietate. Ejus autem vinculum eſt, ratio, & oratio, quæ docendo, diſcendo, communicando, diſceptando, judicando, conciliat inter ſe homines, conjungitque naturali quadam ſocietate. *Cicer. de Off. l.* 1. *pag.* 26.

Speech, and Bodily Strength, which are ſo many Qualifications for the making him a ſociable Creature; ſince they are all contrived, and may be uſed as well for the Benefit of others, as of our ſelves; and Speech ſeems for no other End deſigned, than Converſation, and the furtherance of Mutual Good.

Man, by the Exerciſe of his Reaſon, does diſcover a Difference between Things; that ſome are [c] Good, and others Evil; thoſe Things he judges Good, which will preſerve and improve the Faculties and Powers of his Being; and thoſe Evil, which have a Tendency to Corrupt and Deſtroy them.

Next, by comparing his own Nature with other Mens, and obſerving the Reſpects they have one to another, he concludes that what is Good or Evil for him, will be ſo for other Men; that what contributes to his own Safety or Deſtruction, in the ſame Circumſtances will do ſo to theirs who have the like Intellectual Faculties, and Corporeal Powers with himſelf.

Hence he advances to find out the different Degrees of Goodneſs in Things, and to compute how much one Good exceeds another; and he cannot but determine that the Good which is durable, is to be preferr'd to that of ſhort Continuance; that what cauſes Peace and Tranquillity of Mind, is more to be eſteemed, than what procures

c Τῦτο γὰρ πρὸς τὰ ἄλλα ζῶα τοῖς ἀνθρώποις ἴδιον, τ μόνον ἀγαθῦ καὶ κακῦ, καὶ δικαίυ καὶ ἀδίκυ, καὶ τῶν ἄλλων αἰσθησιν ἔχειν. Ariſt. de Repub. l. 1. c. 2.

Freedom

Freedom from Pain, and Eaſe of the Body; and that Goods, of every kind, are ſo much more Valuable, as they are more Diffuſive.

And therefore what is Good for him, and for others alſo, is a greater Good than what is ſo for himſelf alone; and that, in Proportion, every Good is ſtill the greater, by how much the more have Benefit by it; and conſequently, his Reaſon will engage him conſtantly to purſue and promote the moſt Univerſal and Publick Good, in which his own will ever be involved, before and above all others.

Moreover, Men have much Help from their Memory in forming Notions of Truth and Falſhood, and of the Good and Evil in Things, by recalling the Times and Actions which are gone, and by recollecting what Fruits ſuch Courſes of Life did produce, and what was the Gain or Loſs ſuch Deeds did bring along with them. So that in paſſing Judgment upon Matters in view, they may be directed not only by the Objects which at preſent work upon their Senſes, but conſult the Regiſter of all that are paſt, and therefrom collect, that the ſame Cauſes will have the ſame Effects; and ſo get Inſtructions how, by changing the Way, to attain the Good, in the purſuit whereof before they miſcarried; and to eſcape the Evils, into which by Ignorance or Raſhneſs they formerly had fallen.

Then laſtly, By Speech, which would be of no Uſe without Society, Men are enabled to communicate to each other not only their preſent Thoughts, but their former Experience; and ſo

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to arrive at the ſame Opinions of Things, and at length to agree upon ſuch Rules in ordinary Dealings, which they ſhall judge to be for the general Good.

(2.) We prove Order and Government to be ordained of God, from the great Love and Appetite all Men have for Society. Where an Appetite is univerſally rooted in the Nature of any kind of Beings, we can attribute ſo general an Effect to nothing but the Maker of thoſe Beings. As all the Faculties of Men are fitted for mutual Intercourſe, ſo no Deſires are more conſtant or ſtronger, than thoſe of converſing one with another.

How great is the Delight that ariſes from Virtuous Friendſhip! How unſpeakable the Pleaſure which ſprings up in our Souls, from Opportunities to imitate our Glorious Lord and Maker, in doing Good to great Numbers! Actions of this kind are moſt agreeable to our Senſe and Reaſon. And we cannot return Acts of Gratitude to our Friends, do Deeds of Charity to the Poor, or ſhew Kindneſs to any in their preſent Diſtreſs, without ſweet and pleaſing Reflections, and feeling the trueſt inward Satisfaction.

As to them who pretend to be moſt delighted with hiding themſelves from the World, it is enough to anſwer, That they could not retire with Safety, and Freedom from Fear, were they not protected by the Laws of the Community, and Care of thoſe who apply themſelves to Publick Buſineſs; and that their Retirement would prove very

very uncomfortable, had they not the Works of ſuch Perſons to entertain themſelves with in their Cloſets, whoſe Company they decline Abroad.

(3.) That the Deficiencies and Wants, unavoidable in the preſent State, cannot be ſupplied without Society, and other Mens Aſſiſtance. No living Creatures have ſuch need of one another as Men; they cannot come into the World without much Help; and when in it, they know no Means to Support themſelves; it is for a long Time that their Parents provide all Neceſſaries for their Subſiſtence.

Many ſudden Calamities and Diſaſters befal Man, which would preſently make an End of him, did not his Neighbours come to his Relief. He is liable to numerous Diſeaſes which he cannot cure or prevent; ſome whereof not only diſorder his Blood and Spirits, but deprive him of the Uſe of Reaſon; in which diſtreſſed Condition he owes his Life, under God, wholly to the Compaſſion and Care of his Friends.

Moreover, to make Men more ready to do good Offices, God hath put Paſſions in them, whereby they are deeply affected with the Proſperity or Misfortunes of them with whom they Converſe. The good Succeſs of the Affairs of their Allies, does ſtir up ſecret Joy and Pleaſure in their Minds; and the fear of any Harm happning to them, is the Cauſe why they bring in more ſpeedy and ample Supplies for their Deliverance out of Trouble.

But

But that our Paſſions ſhould not tranſport us into any Exceſs hurtful to our ſelves or others, God hath put them under the Government of our Reaſon: So that any Miſchief coming to us by their Unrulineſs, muſt be imputed to our own want of Care and Conſideration.

More Reaſons, was there now time, of the Neceſſity for Men to confederate and join together in Bodies by Rules and Covenant, might be offered. Nature teaches us, that what it hath left in Common, ought to be divided into Shares; for while Men have nothing proper to themſelves, the uſe of Things would be the Occaſion of perpetual Quarrels; they would ever be contending who ſhould be the firſt Poſſeſſor of this or that Portion of Land, and how long they ſhould keep Poſſeſſion of it.

Inſomuch that it is of abſolute Neceſſity there ſhould be general Rules to ſeparate and diſtinguiſh one Man's Share and Propriety from anothers; which are what we mean by Laws: And the making an equal Diviſion among all Parties in like Circumſtances, is ſtiled Juſtice: Which Virtue the [d] Philoſopher thinks more difficult to be practiſed, becauſe it primarily has Relation to the Good of other Men, but the reſt of the Virtues to our ſelves.

Indeed there could be no Encouragement for Man to labour and cultivate the Earth, if there were no Laws to reſtrain the Strong from taking

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[d] Ariſt. Ethic. Nicom. l. v. c. 1.

by

by Violence, or the Weak from ſecretly purloining the Fruits and Products of his honeſt Induſtry; or to puniſh the Malicious Perſon, whoſe Spite and Ill-Nature ſhould prompt him to do a ſhrewd Turn to his Neighbour.

Wherefore thoſe Savage People, among whom little Government, Order, or Diſcipline is viſible, ſeem to be in a State of Life, not much preferable to that of the Wild Beaſts of the Foreſt: They both ſpend their Time in hunting for their Food; and there is no great difference between the Huts of the one, and the Dens of the other: Nay, Birds and Beaſts, by Inſtinct of Nature, delight to flock and herd together, and to receive ſome low Degrees of Advantage from ſuch imperfect Society as they are capable of by their Nature.

(4.) That unleſs Men ſubmit to the Authority erected and eſtabliſh'd in every Society for the Government of it, no Society or Community can ſubſiſt or continue.

If the Providence of God hath ſo contrived the State of Things, that Mankind cannot live happily in the World out of Communities or Confederate Bodies; and if Subjection to the Sovereign Power in every Community, be required abſolutely to the Preſervation of it; then God has made Subjection a Duty incumbent upon the Members of the Community.

The Truth of this Aſſertion will be more clear and evident, by conſidering the ſeveral Things required to the Conſtitution of a Society or Community; which I take to be theſe Three.

(1.) That

(1.) That there ſhould be Laws enacted and publiſhed for the Government of the Society. As I have ſhewn it to be the Dictate of Nature, that the Earth, and the good Things it does bring forth, ſhould be divided among Men, for upholding Peace and Order in the World, ſo it is plain that what Portion thereof every particular Man ſhould enjoy, muſt be determin'd by the Laws of the Community where he reſides.

It is the Work of them who have the Legiſlative Power, to make Laws to deſcribe the Property of ſingle Perſons; to try the Juſtice and Equity of Bargains and Contracts; to eſtimate the Loſſes and Damages Men ſuffer one by another: By theſe Laws Mens Labours and Service are to be rated; Rewards or Puniſhments are to be meaſured out to Perſons, according as they ſhall advance the Welfare of the Society, or it ſhall receive Detriment from them. In a word, the Civil Laws do allot what Tributes and Taxes each Man ſhall pay, to defend and preſerve the Body Politick, whereof he is a Part.

(2.) It is neceſſary that in all Societies there ſhould be a chief Governor to interpret the Laws, and according to them to decide the Controverſies between particular Men, without Favour and Affection, or Prejudice and Hatred to any Party.

But if there was no publick Perſon to expound the Laws, every private Man might underſtand them in his own Senſe, and make them bend to his

his peculiar Intereſt: And hence it would follow, that there would be as great and endleſs Strifes about the meaning of the Laws, as would have been about the ſeveral Portions of Land in a Country, before a general Diviſion was made. And therefore it is very clear and manifeſt in the Third Place:

(3.) That all the Members of a Community are bound to ſubmit to the Laws and Decrees of their chief Governor. For neither Laws nor a Governor can conſtitute a Society, if private Men have Liberty not to ſubmit to them. Of what Uſe would Laws be, if every one might interpret them to his own particular Advantage? To what purpoſe ſhould a Governor undertake to hear Cauſes, if the People were not bound to ſtand to his Determinations? This therefore never can happen in any Place, without a Diſſolution of the Government, and the bringing all Things into Confuſion. And Men in a State, where every one preſumes a Right in himſelf to oppoſe what he miſlikes, muſt not be thought an orderly and regulated Society, but a disjointed and lawleſs Multitude. Wherefore no one is to doubt, but that God who is Author of Societies, has given the Supreme Rulers in every Society, a Right to ſo much Power as is ſufficient to compel Men to yield Obedience to the Laws; and that he has obliged all Perſons belonging unto it, to ſubmit to their Authority.

But now let us obſerve in the Revealed Will of God, what further Approbation he has given of the

the Sovereign Powers over Nations and Kingdoms, through his Providence ſettled in the World, for the Good and Welfare of Men.

When God did put the Children of *Iſrael* under his immediate Government, we may take Notice how ſeverely he puniſhed thoſe who did Mutiny againſt the Rulers, that by his Commiſſion acted under him. *Miriam* was ſmitten with the Leproſy, becauſe ſhe unadviſedly ſpoke againſt *Moſes*. *Korah* ſeduced ſome Malecontents into an Inſurrection, and the Earth opened and ſwallowed him and his Company for their Rebellion.

God ſo far countenanced the Erection of Sovereign Power over his own People the *Jews*, as to grant their Petition for a King, notwithſtanding they did Sin *in rejecting him, when they deſired a King to judge them, like all the Nations*: And what is remarkable, he cauſed their two firſt Kings to come to the Throne by his ſpecial Choice and Deſignation.

It is alſo worthy of Noting, That the uſual Title and Stile of Kings in Holy Scripture, is, *The Anointed of the Lord*: In which he forbids the reviling of Rulers, and the curſing of the King even in our Thoughts; he declares them his Repreſentatives; that by him they Rule and Decree Juſtice: Nay, he threatneth to pour his Judgments upon *Jeruſalem*, for their revolting from the King of *Babylon*, after he had conquered their Country.

Our Saviour likewiſe, whoſe Kingdom was not of this World, was ſo far from deſigning any Alteration

teration in the Forms of Government, and Civil Laws of Nations, that were agreeable to Reaſon and Morality, that he confirmed their Eſtabliſhment, and did ſubject himſelf to the Supreme Authority of his own Time and Country, by ordering Tribute to be paid to *Cæſar*, and in acknowledging to *Pilate*, That his Power was given him from God.

Subjection to Kings and Governors is more largely and diſtinctly aſſerted by the Apoſtles, who in their Divine Writings were aſſiſted with his Holy Spirit. And to render their Precepts concerning Obedience to thoſe who preſide at the Helm, and direct and rule Kingdoms and Nations, the more effectual, they back them with ſtrong Arguments, taken from the Profit which accrues to Societies, through their reſpectful and dutiful Behaviour to the Civil Authority; and from the Judgments God will bring upon Men of a rebellious and untractable Spirit.

St. *Paul* requires every Chriſtian Soul to be ſubject to the Higher Powers; becauſe thoſe Powers are ordained of God, and becauſe they that reſiſt them, do reſiſt the Ordinance of God, and by his Decree, who will maintain his own Ordinances, ſhall for their Sin of Reſiſtance, receive to themſelves Damnation.

St. *Peter* enjoins Chriſtians in general to be ſubject to the King, who is Supreme, and to Governors that are deputed by him, for the Lord's Sake, and becauſe ſo is the Will of God; and both point to the Bleſſings and Benefits that will therefrom proceed to Men: The one ſays, Rulers

are not a Terror to good Works, but to the Evil; And the other, That they are for the Puniſhment of Evil-doers, and for the Praiſe of them that do well.

St. *Paul* affirms, That the Magiſtrate is the Miniſter of God to thee for Good; that is, for the Support of Juſtice, and Honeſty, and Peace among Men; and that in defending the Authority of Governors, we ſhall include our own Quiet and Safety.

It is not unworthy of Notice, when St. *Paul* urged the Duty of Subjection, that *Nero* was Emperor, one of the worſt of Men; and to obviate an Objection made by ſome ſince, who had more regard to their own Will, than the Word of God; That the Primitive Chriſtians did ſubmit to the Authority of the Emperors, becauſe they, being but a handful of Men, had not Force ſufficient to oppoſe them; he adds, That they were to be Subject not only for Wrath, but alſo for Conſcience Sake; that is, not only for Fear of the Emperors, who in their Rage might let looſe their Armies upon them; but upon a Principle of Duty and Juſtice, in Conſideration of the Advantage and Profit they gain by their Government.

And if we are to be Obedient to the Higher Powers for the Sake of Conſcience, then, by the Rule of Contraries, we ſhall contract a guilty Conſcience by our Diſobedience. The Sum of all is, That we ought to Pray for, both in Publick and Private, to Fear, and Reſpect, and Honour in our Behaviour, Kings, and Princes, and other Magiſtrates,

ſtrates, and to ſubmit to their Righteous Laws and Conſtitutions, not only in Regard they are ſet over us by God, and Reign by his Commiſſion, but out of good Will to Men, who are protected in their Lives, Freedoms, and Eſtates, through their Authority.

How wide then are they from Praying ſeriouſly in the Church or Cloſet for the Proſperity of the Civil Powers, and the Bleſſing of God upon their Management of Affairs, from Reverencing and Honouring them; who ſpeak Reproachfully of their Perſons, and make it their Buſineſs every where to traduce their Actions, and to incline the People to Sedition and Tumults?

The right ordering the Intereſt of a Kingdom, is Matter of great Difficulty, and needs the utmoſt Application, even where the Subjects have their Prince in higheſt Eſteem, and concur with him in carrying on the Work; but when bad Men by Slandering the Governors, and Cenſuring their Proceedings, whereof they commonly have but little Knowledge, do create Miſunderſtandings between them and the People, 'tis next to impoſſible Things ſhould go well in a Nation. And for the moſt part, the Cure of the Faults they have detected, does not near ſo much Service to the Publick, as the Fears and Jealouſies they ſtir up, do harm.

No Government, of what Form ſoever, did ever arrive at that degree of Perfection, as to have no Slips or Errors committed in the Adminiſtration. The beſt of Kings while they carry Humanity about them, muſt have Failings; neither is it to be

expected, what Care ſoever is taken in chuſing, that all who ſerve the Crown, ſhould be both Able and Honeſt.

Princes are fain to make that Uſe of the Eyes and Hands of other Men, as it will be no wonder ſometimes to meet with Miſtakes in Matters reſolved upon with the greateſt Thought and Deliberation; and where they act with all Diligence and Sincerity, an unequal Diſtribution of Juſtice may happen, and Rewards or Puniſhments not exactly always follow the Merit or Demerit of Men.

They therefore muſt be thought to Reſiſt the Ordinance of God, and to act againſt the true Intereſt of Kingdoms and Societies, who upon Slips, and ordinary Miſcarriages, and perhaps great Hardſhips upon ſome ſingle Perſons, do attempt to change the Form of Government, and openly oppoſe with Violence thoſe in Authority. For upon ſuch rigid Terms, as appear unpracticable both to the Reaſon and Experience of Men, no Kingdom or State can ſtand. Nothing therefore but the aſſuming a Power to ſet the Laws all aſide; a General Invaſion of Property, and the endeavouring to deſtroy the Fundamental Conſtitutions of a Society, can break the Bands of it aſunder, and leave the People at Liberty to take Care of themſelves.

But this was remote from the Caſe of our Martyr'd Sovereign, King *Charles* I. whom there was ſo little Colour to charge with a Deſign to alter the Ancient and Legal Settlement of the Nation, and to diminiſh the Force of the Laws,

Laws, that he ſeemed really perſuaded they were ever on his ſide, and upon all Occaſions did openly condemn proceeding by Abſolute Power.

And in the great Point he was believed to depart fartheſt from the Law; it may be ſaid in abatement of what he did himſelf, that he acted by the Advice of his Council, and followed the Reſolution of all his Judges; Men not put into Place to ſerve a Turn, but of eminent Abilities in their Profeſſion, and hardly, in other reſpect, blameable for the Execution of their Truſt.

How ſincere he was in his Intentions to Rule by Law, we learn from the Solemn Proteſtation he made at a time when Succeſs did moſt attend his Arms.

'I do promiſe to Almighty God, as 'I hope for his Bleſſing and Protection, 'that I will to the utmoſt of my Power, 'defend and maintain the True Reform-'ed Proteſtant Religion, eſtabliſh'd in 'the Church of *England*. ---- And do 'ſolemnly and faithfully Promiſe in the 'ſight of God, to maintain the Juſt 'Privileges and Freedoms of Parlia-'ments, and to Govern by the known 'Laws of the Land, to my utmoſt 'Power.

[e] *King Charles's Works, P.* 435.

'And when I willingly fail in theſe 'Particulars, I will expect no Aid or 'Relief from any Man, or Protection 'from Heaven.

Agreeable to this Principle was his Behaviour during the time of the War. As his Courage and Firmneſs of Mind were Conſpicuous in the Dangers of Battel, ſo was his Moderation in the uſe of Victories: He did temper his Succeſs and the Advantages of his Sword with Mercy, and ever manifeſted a readineſs to forgive Injuries, and to heal the Wounds and Breaches of his languiſhing Kingdom.

But how much his Enemies ſunk below their firſt Golden Pretences of Reforming our Religion, and removing the Grievances of the People, we may inſtruct our ſelves both from their own [f] Writers, and the ſad and diſmal Confuſion of Church and State which followed.

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[f] *But when once the Superficial Zeal and Popular Fumes that acted their New Magiſtracy were cool'd, and ſpent in them; ſtraight every one betook himſelf, ſetting the Commonwealth behind, and his Private Ends before, to do as his own Profit led him. Then was Juſtice delayed, and ſoon after deny'd; Spight and Favour determin'd all. Hence Faction, thence Treachery, both at Home and in the Field; every where Wrong and Oppreſſion, Foul and Horrid Deeds committed daily, or maintain'd in Secret or Open.* Milton's Character of the Long Parliament, p. 2.

For the Faith which ought to have been kept as Sacred and Inviolable as any thing Holy, the Publick Faith, after infinite Sums received, and all the Wealth *of the* Church *not better employ'd, but ſwallowed up in a* Private Gulph, *was not e're long aſham'd to confeſs Bankrupt.* Ibid. p. 4.

In

In their Petitions, with the things plauſible, that the King was always willing to grant, they mingled ſtill ſomething, unto which in Honour and Conſcience he could not yield. And as their Sword got ground, ſo did their Modeſty and Senſe of Duty decreaſe, and the Extravagancy and Unreaſonableneſs of their Demands enlarge it ſelf, till at length nothing leſs would ſatisfy than the Conceſſion of ſuch Powers to themſelves as would ſubvert the Conſtitution of the Realm. And by theſe Unchriſtian Ways they endeavoured to render all the well-intended Proceedings of that Excellent Prince harſh and odious unto the People, and at laſt brought him to the Fatal Block.

A Prince of incomparable Virtues, ſcarce equalled by any who have ſat on Thrones, or out-done by thoſe who have made Religion the Profeſſion and Buſineſs of their Lives; ſuch Piety, [g] Temperance, Chaſtity, Innocent Chearfulneſs and Wiſdom, eminently appeared in his whole Converſation, that he made himſelf an Illuſtrious Example of Godlineſs and Virtue to all his Subjects. So devout and hearty a Worſhipper of God, that neither his Buſineſs nor his Pleaſures put by his Hours of Prayer and Attendance on Divine Service.

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[g] *Temperate he was above all his Predeceſſors, both as to Wine and Women; taking no more of the firſt than might well ſuffice and cheriſh Nature; and for the laſt, conſtant to one.* Life of *O. Cromwell*, p. 39. Publiſh'd not long after his Death.

But he never ſhewed himſelf more Great and Glorious than in his Sufferings, nor gave greater Demonſtrations of his Goodneſs, Fortitude, Prudence, and Conſtancy, than when his Friends and Servants were removed, who might Adviſe, Aid, and Comfort him. Under his laſt Illegal and Inhuman Treatment to the Hour of Death, he did not any thing misbecoming the Majeſty of a Great King, or unſuitable to the Piety, Meekneſs, and Reſignation of a good Chriſtian.

But now we ought not to impute this barbarous Murther to the whole People of the Realm, ſince of the Nobility and Gentry much the greater Number all along firmly adhered to the Intereſt of the King, and kept ſtedfaſt to their Duty.

No, nor to the whole Parliament which firſt levied War againſt him; for many of them ſeemed to have honeſt Intentions, though they were much miſguided: And [h] before the Members of moſt Publick Spirit, and greateſt Reputation for their Integrity were ſecluded the Houſe of Commons, no Progreſs could be made therein; they having come to an Opinion, that the Points the King had conceded were ſufficient for them to proceed upon to reconcile Parties, and to eſtabliſh the Peace and Quiet of the Kingdom upon a good Foundation.

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[h] *To prepare a Way to this Work, this Agitating Council did firſt intend to remove all out of the Parliament who were like to oppoſe them; and carry'd it on with ſuch Secreſy, as I had not the leaſt Intimation of it till it was done,* Sir *Thomas Fairfax*'s Memorial, written by himſelf, *MS.*

No,

No, nor yet to all the Army who fought a gainſt him in the Field, for they were alſo garbled and pick'd; and a Faction only among them, called [i] Agitators, who had got the Power in their Hands, did go through with, and perpetrate this horrid Wickedneſs.

Concerning which, a Perſon of the greateſt Truth, Probity, Honour, and Command in the Army, affectionately declares his Senſe in theſe Words:

[k] *My afflicted and troubled Mind for it, my earneſt Endeavours to prevent it, will, I hope, ſufficiently teſtify my Abhorrence of the Fact: And what might they not do to the lower Shrubs, having thus cut down the Cedar?*

Indeed there is ſuch Teſtimony from Authors of great Credit, of the Inſincerity and Ill Practice of many of the [l] *Roman* Communion, notwith-

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[i] *Here the Power of the Army I once had was uſurped by* Agitators, *the Fore-runners of Confuſion and Anarchy. My Commiſſion as General, obliged me to act with Council; but the Arbitrary and unlimited Power of this Council would act without a General: And all I could do was ineffectual to oppoſe them, eſpecially when the Parliament it ſelf became divided.* Sir *T. Fairfax*, Mem. *Ib.*

—— *The King's Removal from* Holmby, *the ſad Conſequences whereof fill my heart with Grief in the remembrance of them, as they did then with Care how to prevent them.* Id. Ib.

[k] Sir *Tho. Fairfax*'s Mem.

[l] *For be you aſſur'd, the* Romiſh *Clergy have gull'd the miſled Party of our Nation, and that under a Puritanical Dreſs; for which the ſeveral Fraternities of that Church have lately received Indulgences from the See of* Rome, *and Council of Cardinals, for to educate ſeveral of the Young Fry of the Church of* Rome, *who be Natives of his Majeſty's Realms and Dominions, and inſtruct them in all manner of Tenents, contrary to the Epiſcopacy of the Church of* England. —— *For which Purpoſe above Sixty* Romiſh *Clergymen are gone, within theſe Two Years, out of the Monaſteries of the* French *King's Dominions, to Preach up the* Scotch *Covenant.* Sir Will. Boſwel's *Letter to Archbiſhop* Laud. *Archb.* Uſher's *Letters*, Append. p. 27.

ſtanding

ſtanding they declared for the King, and rid in his Armies, that they cannot be cleared from having had ſome Hand in his Death: For as they had heightned and fomented the Miſunderſtanding and Diviſions between the King and People at firſt; ſo divers of them, under a Puritanical Diſguiſe, were liſted with the Parliament Forces, and did through the Courſe of the War ſecretly blow the Flames, and puſh on our Ruin and Confuſion, they having had it reſolved in a Conſult, [m] That it was lawful to put the King to Death.

But what part ſoever the *Scots* had acted before in our Troubles, the Parliament of *Scotland* did by their Commiſſioners ſignify their utter Diſlike of the Proceedings againſt the Sacred Perſon and Life of the King. [n] And many at home, how inſtrumental ſoever they had been in the Calamities which befel the King, did earneſtly in Numbers petition for the Preſervation of his Life.

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[m] *Then ſome of the mercifulleſt of the* Romaniſts *ſaid, This cannot be done unleſs the King dye: Upon which Argument the* Romiſh *Orders thus licenſed, and in the Parliament Army, wrote unto their ſeveral Convents, but eſpecially unto the* Sorboniſts, *whether it may be ſcrupled to make away our late Godly King and Maſter; who, bleſſed be God, had eſcaped their* Romiſh *Snares laid for him? It was return'd from the* Sorboniſts, *That it was lawful for* Roman-Catholicks *to work Changes in Governments for the Mother Church's Advancement, and chiefly in an Heretical Kingdom, and ſo lawful to make away the King.* Archbiſhop *Bramhall's* Letter to Archbiſhop *Uſher. Uſher's* Let. p. 612.

[n] ——— *Nor other Byaſs of ſelf-ends, or reſpects whatſoever, did move us thus to declare our ſelves, but the Conſcience of the many Oaths of God, in which the Parliament, You, We, and the generality of the well-affected in the Kingdom, indiſpenſably ſtand bound before God, Angels, and Men, that we deſire to waſh our Hands, as from the Blood of all Men,*

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° The Churches of the Reformed Religion beyond Sea, preached againſt the abominable Wickedneſs deſigned, and condemned the Actors in Synod.

Foreign Ambaſſadors by their Mediation would have prevented the Commiſſion of ſo crying a Sin. And the Bulk of our Nation did lament, groan, and miſerably ſink under the Weight of it; and performed what Right they could to the Memory of the Bleſſed Martyr, whoſe Life their united Endeavours could not ſave.

Inſomuch, that the ſharpeſt and moſt ſpiteful Writer againſt his Royal Perſon and Cauſe, having obſerved, that the inimitable Virtues of the King in his calamitous and afflicted State, had made a wonderful Change in the Minds even of thoſe who firſt reſiſted him, though in a Seaſon too late to reſcue him from the Hands of the Bloody and

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Men, ſo eſpecially of our Dread Sovereign, and to approve our ſelves innocent of all that Blood and Miſery, the depoſing and taking away his Majeſty's Life, will in our apprehenſion involve us, our Poſterity, and all Men profeſſing Godlineſs in the Three Kingdoms. We do therefore from our Souls beſeech and importune you, and every one of you, as Men, Gentlemen, and Chriſtian Soldiers, by all that can be dear to good Men, as you deſire to render a good Account of your Actions at the Great Day to the Righteous Judge of Heaven and Earth, That you will forbear doing ought in the Premiſes. — The humble Advice and Deſires of the Miniſters, Lecturers of *Banbury* and *Brackley*; Licenſed *Jan.* 25. 1648. and the ſame day preſented to the General and Council of War.

° Paſtores toto Galliæ regno celeberrimi, tam privatim quam è ſuggeſtu, hoc facinus uno ore deteſtati ſunt, ut verbi divini regulis è diametro oppoſitum. Et Greges ſuos ſedulo monuerunt, ut ab hoc fermento ſibi caverent, neque in exemplum traherent crimen ab iis perpetratum, quos Nationalis noſtra Synodus expreſſo canone pridem Proſcripſit. *S. Bochart. de jure Regum, col.* 1021.

Inexorable

Inexorable Men who put him to Death, could not but acknowledge,

[p] *That they who before hated him for his Miſ-government, nay, fought againſt him with diſplay'd Banners in the Field, now applaud him, and extol him for the Wiſeſt and moſt Religious Prince that lived.*

However, it is moſt certain, and ought humbly to be confeſs'd, if the Crimes, in a manner, of the whole Kingdom had not been great and manifold, and the Faults of all Parties had not provoked God in high meaſure to be diſpleaſed with us, he would not have permitted this waſting and deſtructive Judgment to have fallen upon our Land.

The Downfal of the Beſt Conſtituted Church in the World, the Wound to Religion, the Subverſion of the Laws, the Devaſtation of Right and Property, the Slaughters, the Baniſhments, the Impriſonments which were conſequent upon this Diſmal Stroke, it does not behove me now to relate.

But I ought, according to the Office of the Day, to exhort you to return Thanks to Almighty God, who was graciouſly pleaſed to reſtore his Son King *Charles* II. to the Throne of his Father, and with him the Church and Laws to their Ancient State and Condition.

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[p] Milton's Iconoclaſt. *Pref.*

Nay,

Nay, We the Sinful People of this Land, have yet more and freſh Arguments of rendring Praiſes and Thankſgivings to our God, who, when our Religion, Freedoms, and Laws, no long time ſince, were reduced to Extremity of Danger, inſomuch as the whole Nation, even to a ſmall Handful of Men, did deſpair of their continuance among us, was pleaſed then to ſecure them, and work a Deliverance for us by his Excellent Majeſty King *William.*

May God long preſerve Him and Them unto us! May the Senſe of the Divine Mercies, and the Remembrance of the great Hazards we ſo narrowly eſcaped, prevail with us all ſeriouſly to repent, and to amend our Hearts and Converſations! May a Stop be put to Irreligion, Prophaneneſs, and Immorality, Sins too notorious in our Countrey! May the Love of God, and of the Publick Weal, of Juſtice, of Honeſty, of Charity, and Good Will one towards another, have a daily Increaſe among Men of all Ranks and Conditions! So that he may delight ſtill to dwell with us, and to do us good, and be mercifully pleaſed to ſuffer us and our Poſterity to abide in the Profeſſion of the true Religion with Peace and Safety under his Protection.

The Objections against the Duty of Prayer, Answer'd.

SERMON X.

PREACH'D before the

QUEEN,

At St. *JAMES*'s-Chapel,

Sunday, February the 17th, 170⅝.

JOB XXI. 15.

-----And what Profit should we have, if we pray unto him?

THE Design of *Job* in this Chapter, and other parts of his Book, is, To vindicate himself from the unjust Accusations of his Friends, that were come to be his Comforters, and who supposed him

him to be a heinous Offender againſt the Divine Laws, becauſe his Sufferings had been great, and many, and very remarkable. The Conſequence of which Aſſertion he denies as utterly falſe, and for which they could find no Evidence, by examining the Courſe of his Life paſt: For notwithſtanding he did mourn, groan, and even ſink under an inſupportable Load of Calamities; Lowneſs and Depreſſion of Spirits; ſharp Pains in almoſt every Part of his Body; the Deſtruction of all his Children by violent and ſudden Death; and the ſurprizing Loſs of a large Eſtate; yet as his raſh Friends could not convict him of any notorious Crime, ſo neither did his own Conſcience upbraid or terrify him.

He knew indeed that the Frailties and Miſcarriages of his Life were ſuch as would clear the Juſtice of God with reſpect to both his Pains and his Loſſes, and that God ever afflicted Men leſs than they deſerved; yet upon a careful Search into his own Actions, he did not diſcover any wilful or preſumptuous Sin; nor find Cauſe with Shame to confeſs, that his Iniquities had been as extraordinary as his Afflictions; or that he was ſo much more highly guilty of Impiety or Injuſtice than other Perſons, as he had been made more miſerable.

[a] *My Face is foul with weeping, and on my*

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a Hæc paſſus ſum abſque iniquitate manus meæ, cum haberem mundas ad Deum preces. *Vulg. Lat. Tranſl.* Job 16. 16, 17. Id. 27. 6.

Eyelids

Eyelids is the Shadow of Death: Not for any Injuſtice in my Hands; alſo my Prayer is pure. My Righteouſneſs I hold faſt, and will not let it go; my Heart ſhall not reproach me ſo long as I live.

He therefore ſhews, that the Error of his Friends did proceed, from their not truly obſerving the Methods of the Providence of God, which does permit the Good and the Bad promiſcuouſly to proſper and to decline in this World: Whereas according to their Way of Arguing, none but vertuous Men ſhould thrive, and only the Wicked could want Succeſs in their Affairs.

And for the maintaining of his Cauſe, by way of Anſwer, he puts this Queſtion to them, *Wherefore do the Wicked live, become old, yea, and are mighty in Power? Their Seed is eſtabliſh'd in their Sight with them, and their Offspring before their Eyes.* i. e. Why do the Ungodly become Men in Authority, and raiſe great Eſtates, and continue in the quiet Poſſeſſion of them, until they arrive at Old Age, and alſo behold their Children clothed with Wealth and Power, like themſelves, and firmly ſettled in a Condition as ſplendid and magnificent as their own? v. 7, 8.

Inſomuch, that the long and conſtant Proſperity of the Wicked, hath ſo ill an Effect upon them, as to make them forget both God and themſelves, and to entertain ſo confident an Opinion of their own Sufficiency and Independence, as vainly to imagine they can paſs through the World, and order and diſpoſe all their Affairs in it effectually and proſperouſly, without the Favour

or Help of God; and that therefore they ſhould waſte their Time, and loſe their Labour, if they did Adore, Worſhip, and Pray unto him, whoſe Power they do deſpiſe, and of whoſe Aſſiſtance they find no want.

Therefore they ſay unto God, Depart from us; for we deſire not the Knowledge of thy Laws. What is the Almighty, that we ſhould ſerve him? And what Profit ſhould we have, if we pray unto him?

Thus it appears, not only from the Obſervations made by *Job* in his own Time, but from the Experience of all Ages, That ſometimes Good Men have no Succeſs in their Affairs, and that the Wicked are very proſperous.

The Sum then of this Argument is, That if you ſee a Man hunted down and oppreſs'd, to ſuffer in his Perſon, Children, or Eſtate, you ought not to conclude ſome crying Sin to be the Cauſe of theſe Calamities, and that he could not have been ſo ſeverely Afflicted, if God had not been highly diſpleaſed with him. Neither if any one Riſes faſt, and Wealth, Power, and Honour come tumbling in upon him, muſt he be reckon'd a Favourite of Heaven, upon account of his great Piety, or that he is under the more peculiar Care of Divine Providence.

But after Holy *Job*, in his own Vindication, had ſhew'd what does frequently happen to Men in the Courſe of Things here below; leſt any Body by this Relation of the Proſperity of the Wicked, ſhould aſcribe more Happineſs to them than they really have, and caſt Reflections upon

the Wisdom of Providence; he would not dismiss this Subject, without doing Right to God with respect to his Government of his Rational Creatures in this World.

And this he does, by acknowledging, that sometimes God liberally Rewards those that Fear and Serve him in this Life; which proved to be *Job*'s own Case before he dy'd: And also by declaring that the Wicked have no Certainty of obtaining a Plenty of the good Things of this World, nor Security of keeping the Possession of them; but that God does often expose them to Temporal Punishments, and not allow them to live out half their Days; they sometimes being cut off in a shameful Manner by the Hands of Publick Justice, and sometimes drop into the Grave, poor and unpitied, in their Green Years, by Diseases, and other Evils, which are the Natural Consequences of their Sins. And that therefore their Objections against serving, and putting up Supplications unto God, and depending upon his Goodness and Mercy for our Lives, and all the Comforts of them, were foolish, absurd, and prophane.

His Words are these, and they immediately follow our Text: *Lo, their Good is not in their Hand, the Counsel of the Wicked is far from me: How oft is the Candle of the Wicked put out? How oft cometh their Destruction upon them? God distributeth Sorrows in his Anger; they are as Stubble before the Wind, and as Chaff that the*

Storm carrieth away. [b] *God layeth up his Iniquity for his Children, and his Eye ſhall ſee his Deſtruction, and he ſhall drink of the Wrath of the Almighty.*

And this is a juſt Anſwer to thoſe vain, unthinking, and preſumptuous Men, who ſay, *What is the Almighty, that we ſhould Serve him? and what Profit ſhould we have, if we Pray unto him?* For notwithſtanding they may live in Defiance of God, and for ſome time Flouriſh, yet the certain Concluſion of all will be, That their *Candle ſhall be put out*; that *Deſtruction ſhall come upon them*; and that in the next World, if not in this, they *ſhall drink of the Wrath of the Almighty.*

My Buſineſs at this Time ſhall be to Anſwer the Objections Men make againſt the Duty of Prayer; which they frequently Neglect, or coldly and formally Diſcharge; as not juſtly apprehending the great Benefits they would receive from a conſtant and hearty Performance thereof; and the high Provocation they give God, by not rendring that Worſhip to him, which is his juſt Due.

But before I come to Anſwer particular Objections, moſt inſiſted on, I would premiſe a Gene-

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b Servabit natis vindex Deus ipſe dolorem,
Quem meruit pater. Ipſe ſciet, ſibi debita, natis
Supplicia immitti; vivuſque, valenſque ſuorum
Hauriet hanc animis cladem, proprieque dolebit.
Vavaſſor in Locum, v. 16, 20.

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ral Obſervation or Two, which will give Light and Strength to what ſhall follow.

(1.) That Sacrifices and Prayers have been as ancient as the World, and uſed in all Places: there being no Age nor Country wherein Men have not worſhipp'd and ſupplicated God, and rendred Praiſes to him for all the Goods they enjoy'd, as having receiv'd them from him.

When this World was in its Infancy, *Cain* brought the Fruits of the Earth, and *Abel* the Firſtlings of his Flock, to be offered unto God in teſtimony of their Gratitude to him; bv whoſe gracious Influence the Earth became fruitful, and the Flocks brought forth young.

And tho' there is no expreſs Commandment of God extant, for the firſt Inſtitution of Sacrifices, yet it cannot be thought that *Cain* and *Abel* would have made their reſpective Offerings, as Acts of Worſhip that would be acceptable to him, without [c] *Adam* their Father had required them to do it, as a Duty God expected; or had adviſed it as a Thing proper, and in it ſelf fit; or approved it as a ſuitable Token of their Thankfulneſs to God, and Reliance upon him.

And *Moſes* relates, while *Adam* was alive, that *then Men began to call upon the Name of the Lord:* About the Senſe of which Words tho' there be ſome Diſpute, yet we may Gen. 4. 26.

c Oblationum autem Abelis & Caini — ratio traditur in vetuſtis Orientalium aliquot Chriſtianorum Monumentis: Utroſque nimirum ex Adæ Patris monito ſacrificaſſe —— *Selden de jure Natur. & Gent. lib.* 3. *c.* 2.

with high probability collect from them, that as the Number of Men did multiply and greatly increase upon the Earth, the Service of God, which had been hitherto confined chiefly to private Families, became more solemn and conspicuous; and Men assembled together, at stated Times, in publick Places, to worship the Lord, the Creator of their Beings, and the Author of all their Happiness.

[d] In earlier Times Men undertook no great Design, entred upon no Matter of Consequence, but they first address'd themselves to Heaven to make it succeed and prosper. The Business of the Day was opened and likewise closed with Prayer. Authors invoked the Gods for Wit and Understanding, and sufficient Ability, before they began to compose their Works.

[e] It was the reasonable Belief of God's Almightiness, who had all things in his Power, and of his unbounded Goodness and Benignity, which made him supply all the Wants of them that truly reverenced him, which obliged Men to such Zeal and Constancy in their Holy Offices; insomuch that the Enacting Laws, the first and chief of which usually related to Religion; the building Cities, the declaring War, the planting Vines, the sowing Corn, and reaping the Harvest, were

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d Ἔστω δὴ παντάπασι μηδὲ εὐχή τις.
Ἀπὸ Θεῶν χρὴ πάντα ἀρχόμενον ἀεὶ λέγειν τε καὶ νοεῖν. Plato. Ep. 8. p. 1295.

e Τοιγαροῦν ἦν τῶν Θεοὺς ὑφίστασθαι τὸν σύμπαντα κόσμον διοικεῖν, τρέφοντάς τε καὶ αὔξοντας πάντα ——— Diod. Sic. l. 1. p. 11.

all

all begun with humble and devout Prayers and Sacrifices to God; for Wisdom in Rulers; Piety in the Ministers of Holy Things; Fortitude in Generals; for moderate Heat, gentle Showers, and seasonable Weather for ripening and gathering the Fruits of the Earth.

Men did not expose themselves to any Danger, without first imploring the Divine Protection. In every Battel they lift up their Hands to Heaven for Success before they began to fight. [g] And when they were surprized by any unforeseen Danger, either of their Lives or Goods, they presently with Earnestness cry unto their God for Deliverance; as the Mariners in the Ship with *Jonah*, did not only call upon their own Gods for Assistance, but did all press him to pray unto his God, *if so be that God would think upon them that they perish not.*

Now, so general and frequent Exercise of Prayer must import, that Men universally believed that God created the World; that he preserved and governed all the Creatures he had made; that he had regard to the Manner of their Living, and observed their whole Behaviour; that as he

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[f] Οὕτω δὴ ἐγὼ ἔρχομαι μὲν τοὺ Θεοὺς προπεμψόμενος —— Xen. lib. 5. p. 849.

[g] Sæpe Jovem vidi, cum jam sua mittere vellet
Fulmina, thure dato sustinuisse manum ——
Ovid. lib. 5. Fast.

Hoc tecum commune Deis, quod utrique rogati,
Supplicibus vestris ferre soletis opem.
Id. de Ponto lib. 2.

[h] could relieve Men in all Wants, direct them in every Difficulty, and deliver them from the greateſt Dangers; ſo he only would extend his Favour and Mercy to thoſe who honoured him in their Hearts, obey'd him in their Lives, and conſtantly, ſincerely, and devoutly, did call upon his holy Name.

(2.) I would obſerve, that the falſe and unworthy Notions, which Men in proceſs of Time had entertained of God, was the great Cauſe of the Decay of Prayer. For, as on the one Hand, while Men believe God to be Omnipotent, Omniſcient, Omnipreſent, infinitely Wiſe, Good, and Gracious; the Senſe of their own Infirmities will not only incline, but even compel them to pray heartily and continually unto him; ſo on the other, when once they come to favour Opinions of God repugnant to the Perfections of his moſt Excellent Nature, there will be a proportionable Declenſion in their Deſires, either to beg his Bleſſings, or to deprecate his Diſpleaſure.

To perſwade Men to pray in good earneſt, they muſt be convinced, that God, knowing all things, and being in every Place, does hear the Prayers that are ſent up unto him; that he is able to give all the Things prayed for; and that unleſs they do pray to him, he never will grant what they want or wiſh.

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h Πάντα μὲν δεῖ τ' ἀγαθὰ τὸν νοῦν ἔχοντας αἰτεῖσθαι θεὸς παρ' ἀνθρώπων. Plutar. de Iſ. & Oſir.

And

And Idolatry is ſo odious to God, ſo unreaſonable, abſurd, and abominable in it ſelf, and ſo deſtructive of all True Religion; that the "Law "[i] or Precept againſt the Worſhip of ſtrange "Gods is the Sum and Subſtance of all the other "Divine Laws, and is the Foundation on which "they all ſtand. So that whoſoever defiles him-"ſelf with the Worſhip of Idols, he renounces "the whole Law of God, with all the Doctrines "and Precepts revealed by the Prophets.

So many have been the Things miſtaken for God, wholly deſtitute of Divine Perfection, that it is ſcarce poſſible to number them. Men falling off from the Service of the only True God, even before the Times of [k] *Moſes* and *Job*, did worſhip and burn Incenſe to all the Hoſt of Heaven, the Sun, Moon, and Stars; tho' they had no reaſon to believe that they were endued with Senſe and Underſtanding; that they could hear their Prayers; or had regard to the Behaviour, or Concern for the Happineſs of one, more than of another; ſince they conſtantly moving and rolling round about them, made not the leaſt Diſtinction or Difference between the Perſons upon whom they ſhined.

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[i] Præceptum de cultu extraneo, ſeu idololatria eſt inſtar præceptorum cunctorum; fundamentum eſt, quo cætera innituntur præcepta univerſa, *&c. Maimonides apud Selden. de jure Nat. p.* 133.

[k] *This is evident from* Moſes's *Prohibition of the Worſhip of the Heavenly Bodies, and from* Job's *Juſtification of himſelf from the Guilt of that Sin,* Deut. 4. 19. Job 31, 26, 27.

But

But as if there had not been Stars enough for theſe Idolaters to fall down before, as the Gods that protected them, they were for increaſing their Number; and began to fancy, that Kings, who by their mild and good Government had gained the Affections of their People; or thoſe, who by their prudent Conduct and great Valour, had defended their Country againſt Foreign Invaders, or deliver'd it from Domeſtick Oppreſſors; or Perſons who had been uſeful and famous in their Generations, for inventing Arts that have been of great Profit to Mankind, or for improving them; were, when they died, changed into Stars; and unto theſe New Deities they did likewiſe Addreſs themſelves.

But here their Folly and Madneſs did not make a ſtand; but as brutiſh Senſuality had ſtill more defaced and corrupted the juſt Idea and True Notions of God in their Souls, ſo they departed farther, and degenerated more from Senſe and Reaſon in the Choice of their Gods, and the Manner and Kind of the Sacrifices they offered unto them.

So great was the Decay of their Rational Faculties, that they ſunk to the Adoration of Four-footed Beaſts, Fiſh, Birds, and creeping Things, and of the Herbs in their Gardens; [1] ſo that Onions and Garlick could not eſcape being reputed

[1] Vilia Niliacis venerantur oluſcula in hortis,
Porrum, & Cepe Deos imponere nubibus auſi,
Alliaque ——— *Prudent. p.* 247.

Gods

Gods among the *Egyptians*. This made [m] *Tully*, as it were with Indignation ask, Whether Men could be so much out of their Right Minds, as to believe that to be God which they did eat? And who now do so, is well known.

But what, if it was possible, is still more monstrous and absurd, they came to worship the Images and Likenesses of the Creatures in Heaven, and upon Earth, and in the Waters under the Earth, which they had Carved or Graven with their own Hands. "One preparing "himself to sail, and about to pass "through the raging Waves, calleth upon a Piece "of Wood, more rotten than the Vessel that car- "rieth him. Wisd. 14. 1.

Now what Thinking Man could do other than despise these Senseless and Wooden Gods, of Men's own making, and believe them deaf to the loudest and longest Prayers? Upon this Ground the Prophet *Elijah* with a just Sarcasm does expose and deride the Prophets of *Baal*: *He mocked them and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner, with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past, and they prophesied until the time of the Offering of the Evening Sacrifice; that there was* 1 Kings 18. 27,28,29.

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[m] Ecquem tam amentem esse putas, qui illud, quo vescatur, Deum credat esse. *De Nat. Deor. lib.* 3. *p.* 434.

neither

neither voice, nor any to answer, nor any that regarded.

From which gross Idolatry it did follow, that some Men not taking just pains to distinguish the One True God from these False Ones, did lay Prayers aside as useless; and others did constitute and set up ridiculous, or immodest, or bloody and cruel Rites and Sacrifices, in the Place of the True Worship. Some of which must move the Contempt, and some the Pity, of every wise and good Man; and most of them offend the Great God, as much as the very Iniquities which they did hope to make Atonement for by them.

And thus having given some Account of the Early and Universal Exercise of the Duty of Prayer; and shewn that the false Notions of God, and the Worship of unable Creatures, or stupid Idols, had caused the Benefit of Prayers to be suspected, or turned Necessary and Rational Prayers into Superstitious Rites and Practices: I come to Answer particular Objections against Prayer.

(1.) The First Objection I shall consider, is taken from Fate or Necessity: They pretend that every thing comes to pass by a Fatal Necessity, and therefore that it cannot be hasten'd or hinder'd by Prayer. The Authors of this Objection hold, That this Necessity arises from the Nature of God.

For they say plainly, that the World is a necessary Effect of the Divine Nature; and that therefore God could not have created it sooner, or later,

later, or in any other Form or Fashion than he hath done. So that according to them, an absolute Necessity diffuseth it self through the Universe, from which neither God, nor any of his Creatures can be freed.

But from whence does this Necessity, which they suppose to bind God, and all his Creatures, proceed? If God be not free in his Actions, *ad extra*, which relate to his Creatures, the Restraint must proceed from some Obligation whereby he is bound to them; or from the Perfections of his own Nature.

But (1.) This Necessity cannot come from any Right in his Creatures; for they as yet not Existing, were incapable of having any Right to any Thing; No, not so much as to their own Being: Since Existence is the very Foundation of all Right; and nothing is due to that, which is it self nothing.

(2.) A Necessity of Creating the World, cannot be derived from the Perfections of the Divine Nature. It is most true, That nothing without God, can either necessitate him to act, or hinder him from acting.

All the Limitations of his Almightiness must proceed from his Infinite Goodness, Wisdom, and Justice: For God can do every Thing which is not repugnant to these Perfections; which are the only Boundaries of his Irresistible Power.

But

But none of God's Perfections did oblige him to create the World, or so much as one single Being: Since they can only oblige him to such Actions, the Forbearance of which would imply some Defect or Imperfection in him. Wherefore, unless the Suspending the Act of Creation did imply such a Defect, God by any of his Attributes could not be obliged to it.

Which whosoever asserts, does detract very much from God's Self-sufficiency, and make him a Being wholly dependent on his Creatures: For seeing he cannot be God without his Perfections, nor perfect unless he create the World, and all particular Beings in it, the Existence of the Creatures must be necessary to the Being of God.

And this being the true State of the Case, let us take a short View of some of the Absurdities which follow from the Opinion, That God was compelled by the Perfections of his Nature to create the World.

1. Hence it follows, That God was obliged by his Nature to give Existence to all the several Sorts of Beings, which in their own Nature do not imply a Contradiction; and to create as many Individuals of every Sort or Kind, as it was possible for him to do: For if notwithstanding the Immensity of his Goodness, he might have denied Existence to one single Individual that was capable of it, he might as well have denied it to all the rest.

Seeing no one Creature can lay a better Claim to its Being than another. And so God is obliged to

to create all Poſſibilities, or elſe he is not obliged to create any.

The Reaſon then, according to this abſurd Doctrine, why God produced no more, nor Nobler Beings than he hath done, can be only this; namely, Becauſe he had already acted to the very utmoſt of his Power.

Thus God, if he operates out of a Neceſſity of Nature, could not but have produced all the particular Beings which it lay in his Power to create; that is, in a word, all Poſſibilities: Whereas ſurely it will be very hard for any one to conceive, that Infinite Power ſhould be ſo far exhauſted, that it could not give Being to one ſingle Creature more than it had done already; not having a Capacity left to add but ſo much as one Star, or one Man, or Worm, or Blade of Graſs, to the Things which now exiſt.

2. Another wicked and intolerable Abſurdity that flows from hence is, That all theſe particular Beings do as neceſſarily Exiſt, as God does himſelf: And that it is as impoſſible for him to deſtroy them, as to annihilate himſelf, or put an end to his own Exiſtence.

For they having no Dependence at all upon his Will, but being the Neceſſary Effects, and Natural Emanations of his own Eſſence, muſt neceſſarily Exiſt, both as ſoon and as long as their Cauſe: And that it is as impoſſible for him to be without them, as for the Sun to be without Light, or Fire to be without Heat.

Whence

Whence it will follow, That the World neither had a Beginning, nor ſhall have an End. For the ſame Perfections of the Divine Nature, which at firſt neceſſarily engaged him to create theſe Beings, will as powerfully oblige him to continue them, once created, to all Eternity.

Now to affirm, That Neceſſary Exiſtence does belong as much to all the Things in the World, as to God; and that they have exiſted with him from all Eternity; is to confound God and Nature, and to take away all real Diſtinctions between them; which is in plain Effect to ſay, that they are the ſame Thing, or that there is no God.

3. From hence it follows, That it will be vain and unreaſonable to make any Laws concerning the Behaviour and Actions of Men, who being already in the Chains of inflexible Neceſſity, can in no reſpect be Objects capable of being governed by them: And hence the Nature of Religion and Virtue will be deſtroyed, and the Conſideration of Rewards and Puniſhments can no more be able to ſway and influence their Minds, than painted Food, and painted Fire, can nouriſh and warm their Bodies.

For the Caſe will be juſt as if Recompences were offered to Clocks and Watches, to increaſe or ſlacken their Motions, when yet they cannot but move in Degrees of Swiftneſs or Slowneſs proportionable to the Heavineſs of their Weights, and the Strength of their Springs.

4. If

4. If the present System of Things is so fixt and unalterable, that God himself cannot do any Thing above, or beside, or contrary to what is called the Establish'd Course of Nature, which results necessarily from his own; then it will be manifest there never were, nor ever can be, Miracles; and if no Miracles, no Certainty of the Truth of any Revealed Religion, which can only be proved by the Testimony God bears to it, by some Act of his Power, contrary to, or above the ordinary Method and Course of Things.

But we may conclude these Opinions to be groundless, false, and impious, not only from the Notion of a Being compleatly perfect, but from those Accounts God has been pleased to reveal every where of himself in the Holy Scriptures. Thus, particularly, he teaches us by his Holy Apostle, *That he needeth not any Thing, seeing he giveth all Life, and Breath, and all Things.* Acts 17. 30. The great Philosopher likewise expressly affirms, "[n] That God is Happy and Blessed, not by or for any External "Good without him, but for and in himself.

And the very Idea or Conception of an Infinitely Perfect Being, does import, That it should be Self-existent and Self-sufficient, and have all possible Happiness in it self, independent from all other Things: For if other Beings were in any

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[n] Ὁς εὐδαίμων μὲν ἔστι καὶ μακάριος, οὐκ ἐκτὸς ἢ τῶν ἐξωτερικῶν ἀγαθῶν· ἀλλ' οὐκ αὐτὸν αὐτὸς. Arist. de Repub. l. 8. p. 425.

Measure wanting to its Perfection, by reason of that Want it certainly would be less perfect, than if it had no such Want.

Wherefore God had all conceivable Perfection in his Nature before the World was created, and received no Addition to his Happiness by making of it. His Moral Perfections obliging him to deal justly with his Creatures after they were made, could never put any Necessity upon him to create them. And if all Things depend on him, and he on nothing, he cannot but be absolutely free in the Exercise of his Power about the Production of Things without himself: *And hath done whatsoever he pleased, in Heaven and Earth, in the Seas, and in all deep Places.*

Psal. 135. 6.

He not only can, but has altered the common Course and Order of Nature; he has made the Waters to roll, and lye on Heaps, like solid Bodies; he has caused the Sun not only to stand still, but to go backwards; he has deprived the Fire of its devouring Quality, that Men, without any Impression on their Bodies, or Hurt so much as to the Hairs of their Heads, have walked as safely, and breathed as freely in that fierce, outrageous, and mercileſs Element, as in the mild and gentle Air.

He brought *Lazarus* to Life, after he had been four Days dead; and raised our Ever-blessed Lord and Redeemer from the Grave upon the Third Day. Which Things, notwithstanding they be Breaches and Interruptions of the usual Methods of Nature, yet they well prove the Power God hath

hath over the World, and the particular Regard he has to the Things done in it; and tend highly to advance the Glory of his Great Name, and to oblige us, with Humility, Faith, and Reverence to call upon him.

From all which it plainly follows, That a Necessity, extending it self to all Things, which I hope hath been sufficiently refuted, would render not only our Prayers, but all the Duties of Religion useless; and if not remove God out of the World, yet so confound him with his Creatures, that there could be no Distinction perceived between them.

They therefore speak more consonantly to the Truth, and so more agreeably to the Infinite Glory and Majesty of God, who acknowledge the Creatures to have received the whole of all their Powers from him, with a Liberty and Reason to use them; than they who suppose him to be the Necessary and Immediate Cause of all our Actions, and consequently the Author of our Sins.

You cannot too much magnify the Goodness of God; but when you make all the bountiful Effects of it to be absolutely Necessary, you destroy the Nature of it, and change it into Fate.

(II.) Another Objection against the Duty of Prayer is, That all Things happen by Chance. The former Opinion supposed all Things to be govern'd and acted by inexorable Necessity; and this, that they are under no Laws or Government at all. The other made God the Immediate Cause of every Thing and Action; and indeed

Him and Nature to be all one: But this allows him to be Author of nothing; no, not ſo much as to know, obſerve, or care what is done in the World; but that the whole Maſs of Creatures, being under no Order or Regulation, are expoſed to the Uncertainties of Fortune or Chance.

But we ſee Men, when enſlaved to Brutiſh Luſts, that darken the Underſtanding and harden the Heart, often to run from Falſhood in one Extreme, into it in another; rather than they will yield to the clear Truth, which condemneth thoſe pleaſing Vices, that they cannot ſo much as think of parting with.

But to proceed: The Patrons of Chance muſt ſay, either, That in the great Collection of Beings in the Univerſe, there is nothing proper and fit to ſerve or carry on any Noble End or Deſign: Or, That no ſuch End or Deſign does appear, about which they can be employed.

But we may eaſily come at a ſatisfactory Confutation of this pernicious, and very unreaſonable Doctrine of Fortune or Chance, by a ſhort Contemplation of the Works of the Creation, which we ſhall find full of the Deſigns and Contrivances of Infinite Wiſdom; and that ſuitable Means every where are diſcovered to put them in Execution; which demonſtrate God to be the Author of all Things [o].

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[o] Ὅστε δὲ Θεὸς, δοκεῖ τὴν αἰτίαν πᾶσιν εἶναι, ἢ ἀρχή τις. Ariſt. Metaph. lib. 1. p. 841.

Whether

Whether we lift up our Eyes to behold the Sun, Moon, and Stars of Heaven, or caſt them on the Objects the Earth preſents us with, whereon we dwell, we muſt be conſtrained to acknowledge, *That the heaven declares the glory of God, and that the firmament ſheweth his handy-work; and alſo that the earth is full of the goodneſs of the Lord.* [o] For which way ſoever we direct our ſight, we may diſcern Order, Meaſure, Beauty and Proportion, in the Infinite Variety of Creatures which offer themſelves to our View; and that all things do anſwer the glorious Intentions of their great Creator.

Conſider the vaſt Number, prodigious Size, unmeaſurable Diſtance from one another, and the incredible Swiftneſs with which the Celeſtial Bodies move to perform their daily Journeys; and then tell, what below Infinite Power and Wiſdom could have formed ſuch ſtupendous Beings, or have cauſed them to keep their Courſe with a Regular Conſtancy, for ſo many Thouſand Years together.

That the innumerable Parts of any ſingle Star ſhould, falling together by mere Chance, produce ſo wonderfully great and ſplendid a Body, which moving about the Heavens ſhould keep exactly the

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[o] Nihil eſt enim, quod ratione, & numero moveri poſſit ſine conſilio: in quo nihil eſt temerarium, nihil varium, nihil fortuitum. Ordo autem ſiderum, & in omni æternitate conſtantia, neque Naturam ſignificat; eſt enim plena rationis; neque fortunam, quæ amica varietati Conſtantiam reſpuit. *Tull. de Natur. Deor. lib. 2. p. 419.*

ſame way, not erring to the Right Hand or the Left, and this without any Rule or Direction; is what cannot enter into the Heart of any Wiſe Man to conceive, or be made probable in the leaſt degree by any Reaſon.

[p] We cannot but plainly diſcover Infinite Power and Wiſdom in the framing thoſe immenſe Bodies, in the aſſigning each of them a diſtinct Orb to move in, and in adjuſting their Motions and Proportions with ſuch Niceneſs, that they continue in the ſame State they were put in from their beginning, which having been left to blind Chance, could not but have fallen immediately into Diſorder, and reduced the World to Confuſion.

But God's Wiſdom does not only manifeſt it ſelf in this, that he has aſſigned ſuch Situations and Degrees of Motion to the Stars, that they do not run all together, and deſtroy one another; but hath alſo placed ſome of them, eſpecially the Sun, in ſuch a juſt diſtance from the Earth which we inhabit, as was needful to preſerve the Life of all Things therein, and to make it fitly qualified to produce Materials for Food and Raiment, and whatever is neceſſary for the Subſiſtence of Man or Beaſt.

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[p] —— Qui ex operibus magnificis, & præclaris, cum ipſum mundum, cum ejus membra cœlum, terras, maria, cumque horum inſignia, ſolem, lunam, ſtellaſque vidiſſent, cumque temporum maturitates, mutationes, viciſſitudineſque cognoviſſent, ſuſpicati eſſent aliquam excellentem eſſe, præſtantemque naturam, quæ hæc feciſſet, moveret, regeret, gubernaret. *Tull. de Nat. Deor. lib. 1. p.* 413.

Whereas

Whereas was the Sun brought nearer to the Earth, or removed farther from it, all the Productions thereof would periſh by the Exceſſes, either of Heat or Cold. Did not Providence graciouſly interpoſe it ſelf in our Preſervation, what could prevent the long Continuance, either of ſcorching Heats, which would hinder the Growth and dry up the Fruits of the Ground; or of great Rains which would rot and deſtroy them?

It cannot then but be granted, that as a due Mixture of Heat and Moiſture in the Air, is neceſſary to make the Earth fruitful; ſo likewiſe, that it is not in the leaſt in our Power to govern or change the Weather, upon whoſe timely and ſeaſonable Alterations, the Lives of Men and other Living Creatures do depend.

So that if we did take Things into Conſideration, we could not but be fully convinced, that we owe our Maintenance continually to the Care of Divine Providence; and that nothing is more reaſonable, juſt, and neceſſary, than that every Day, after our Petitions for Spiritual Favours to our Father which is in Heaven, that we may ſanctify and adore his Name, which is great, wonderful and [q] holy; that we may become faithful Subjects of his Glorious Kingdom; and ſubmit our own Wills entirely to his moſt Righteous Will; we pray that he would give us our daily Bread.

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[q] Ut poſt cœleſtia, id eſt, poſt Dei nomen, Dei voluntatem, & Dei regnum, terrenis quoque neceſſitatibus Petitioni locum faceret. *Tertul. de Orat. p.* 131.

But leaving the Heavenly Lights, those larger Portions of the World; had we now time to proceed to the consideration of living Creatures, we should discover in the Formation, not only of our own Bodies, but of those of the lowest Degree among them, even of the [r] Ant and of the Fly, infinitely more fine Work, more exquisite Skill, Contrivance, and Design, than in the most Famous and Noble Machines, that were invented by the Art of Man.

Nay, did we descend lower, to look upon the Plants, Herbs, and Flowers, we should behold cause enough to convince us of the Truth of our Lord's Observation, that *Solomon* in all his Glory was not arrayed like the Lillies of the Field. Neither, as was now suggested, are we more to admire the Power and Wisdom of God in making such Infinite Numbers and Variety of Creatures, than his watchful Providence in preserving them, and providing every thing fit and necessary for their Continuance.

It never was imagined, that a mighty Army could live long in the Field by bare Fortune or Chance: It being one of the chief Instances of the Wisdom and Abilities of a great General, to provide Victuals and Forage for their Subsistence. And would it not be intolerable Perverseness, and

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[r] Quid enim pedibus opus est sine ingressu? quid manibus si nihil comprehendendum? quid reliqua descriptione omnium corporis partium, in quâ nihil inane, nihil sine causâ, nihil supervacaneum est? NULLA ARS imitari solertiam Naturæ potest. *Tull. de Nat. Deor. lib.* 1. *p.* 412.

a Token

a Token of the deepeſt Stupidity, with Seriouſneſs to aſſert, that ſuch numberleſs Troops of different Creatures ſhould receive Suſtenance in due Seaſon, from Age to Age, without the merciful Care of God's Providence!

I come now, very briefly, to anſwer the Objections againſt Providence, raiſed from the Sufferings of Good Men, and the Proſperity of Sinners.

In Anſwer to which, let it be obſerved, that we may be deceived both in the Judgments we paſs upon the Qualities and Characters of Men, and upon their Condition and Treatment in the World.

For they we believe to be Good Men, may not be really ſo; or at leaſt not ſo good as we take them to be: They may be guilty of vile Sins committed in ſecret, notwithſtanding the fair Shew they make in the World; or they may have corrupt and deceitful Hearts, wherein they entertain unworthy Opinions of God; or form malicious Deſigns againſt their Neighbours, or cheriſh their Brutiſh Luſts. Inſomuch that what ſeemed to be an unjuſt Judgment, may be a moſt Righteous Sentence executed upon them for their Diſſimulation, and not walking before God in Truth and Uprightneſs; and it may prevent their falling into a more open and avowed Courſe of Impiety, Injuſtice, and Immorality.

Or if the Sufferers whom we pity, be Perſons ſincerely inclined to the Service of God, their Sincerity may be accompanied with great Failings and Infirmities: Though they are not guilty of any

any heinous Actual Sins, yet their Omiſſions may be many and very culpable; they may for ſome time have neglected their Prayers, or abſented themſelves from the Table of the Lord, or forborn the Works of Charity and Mercy: So that what had the Appearance of a Calamity miſplaced, was a Correction inflicted on a Perſon who needed it, and that in a right Seaſon to awaken in his Soul the Fear of God, and to bring him to a more punctual Obſervation of the Duties he owed unto him.

It is then moſt true, that as we do not certainly know who are ſincerely Good and Holy Men; ſo neither can we ſay, whether what happens to them be for their Advantage or Loſs, ſince the Affliction may be permitted to come on them for the ſake of ſome ſingular Benefit that it will produce. As Men ordinarily go not to a Phyſician till they are ſick, ſo neither uſually do they pray with ſo much Warmth, Concern and Affection to God for the Pardon of their Sins, and the Gifts of his Grace, as when they are caſt down and oppreſs'd by Sufferings.

Wherefore great Profit may accrue to Men from Adverſity: Their Sickly Condition of Body may make them earneſtly breathe after a State of Happy Immortality, which neither Diſeaſes or Death can ever approach: Their Loſs of Temporal and Tranſitory Goods, may force them diligently to ſeek for the Treaſures in Heaven which can never periſh or decay.

Groundleſs and unjuſt Slanders may oblige them to recollect, what Faults they have done which really deſerve to be cenſured, and forth-

with

with to ſet about the Amendment of them: And a true Senſe of our Faults will in likelihood prove a ſecure Defence againſt Vain-Glory, and an high Opinion of our ſelves. The ill Uſage of Men naturally diſpoſes us to addreſs our ſelves to God for Relief; and when our Innocence is injured, to appeal to him the great Diſcerner and Judge of Truth, who will treat his Children, not according to the Rigors of Juſtice, but with a tender Regard to the Defects and Infirmities of their frail Nature.

So that Pains, and Diſtempers, and Diſappointments, and Wrongs and Calumnies, which are naturally evil, may morally turn to our high Advantage, and work together in promoting and ſecuring our Eternal Good in the World to come.

Laſtly, By all the Troubles and Diſaſters that befall Men, God does not intend to puniſh them for their Iniquities, but ſometimes thereby to evidence his extraordinary Power and Goodneſs to the World, as he did in the Caſe of the Man that was blind from his Birth: Our Lord Chriſt ſaid, that this Calamity did happen to him, neither for his own Sins nor for the Sins of his Parents; but *that the works of God ſhould be made manifeſt in him*, John 9. 1, 2.

Thus alſo Publick Societies, as well as Private Perſons, are ſometimes ſo cloſe beſet with Dangers, which ſeem to them neither to be avoided nor overcome, that no Hope remains from the helping Hand of Man; and they then betaking themſelves with Humility and Submiſſion to the Divine Will unto their Prayers, God does in a wonderful

derful manner put forth his Arm from Heaven, and reſcue them out of the Mouth of Deſtruction; convincing them, that He who was only able, had delivered them from the Terrors which were ready to devour them.

And as God has ſometimes preſerved his People by wonderful Ways and Means, ſo alſo by ſuch hath he cut off prophane and impenitent Sinners in the midſt of their Wickedneſs, and the height of their Proſperity, and when they ſhewed no regard to him, but had him in the greateſt Defiance, that all Men might ſay that this was the Lord's doing, and that he never will leave the World without plain Proof of the utter Deteſtation and Abhorrence he hath of all Evil.

Now, whatever Inequality, after Allowance made for ſuch Conſiderations as theſe, does remain in the Diſtribution of Rewards and Puniſhments to Good and Bad Men in this Life, it affords us a clear and inconteſtable Demonſtration of a Judgment to come, where the dreadful and inſupportable Miſeries which obſtinate Sinners ſhall be condemned to ſuffer, will evidently ſhew what ſmall Cauſe we had to grudge, and think much of the poor, low, ſhort and unſatisfactory Pleaſures they did partake of in the preſent State.

(III.) A Third Objection againſt Prayer is taken from the Immutability of God, which, they pretend, will not permit him to be moved by our Prayers. Now, in Anſwer to this Objection we muſt conſider, Firſt, What is to be underſtood by God's Immutability: And next we muſt ſhew,

How

How the Duty of Prayer is agreeable to this glorious Attribute, and in every Respect consistent with it.

By Immutability in God, we understand, that his Nature is capable of no Change; and that there is no Inconstancy, or Irresolution in his Will. That he is void of Parts, which may be separated; and of Qualities, which admit of Alteration: That he neither can receive any Augmentation in his Perfections, nor suffer any Diminution in them. That his Attributes and Holy Will are always the same: That his Infinite Knowledge, Power, Goodness and Wisdom, can neither be enlarged, nor lessen'd.

(2.) Let us now shew, how consistent the Duty of Prayer is with the Divine Immutability. And here I would observe, That this Objection lies only against that part of Prayer, which consists of the Supplications we offer up to God for the Remission of our Sins, or the giving of those Good Things which we want.

But his Immutableness cannot be urged against the Fitness and Reasonableness of the Praises and Thanksgivings, we humbly render unto him in our daily Prayers, for our excellent Nature, and the high Rank he hath advanced us to among his Creatures; and for all the Benefits, suitable to our Condition, he hath bestowed upon us from our Birth.

But

But I further proceed now, to make out the Agreeableneſs of aſking Pardon of our Sins, or deſiring New Bleſſings of God, with his Immutability. For if God be immutably Juſt, and Juſtice does conſiſt in Rewarding the Good, and Puniſhing the Wicked; and if no Man can become Good, nor break off his Sins, without the Grace and Aſſiſtance of God; and if his Grace and Aſſiſtance can only be obtained by ſerious, hearty, and ardent Prayer; then it will be moſt manifeſt, not only, that our Prayers and Devotions are reconcilable to the immutable Nature of God; but that, without Praying, we Delinquents never ſhall obtain either Forgiveneſs, or Favour.

God has declared that he will turn the People into Hell who forget him; that is, who do not Pray unto him, and call upon his Name. Do now but grant that God will keep his Word, or that Truth is one of the Attributes of his Immutable Nature, and what can follow more plainly and certainly, than that thoſe Prophane Creatures, who endeavour to ſhut God out of their Thoughts, and never ſeriouſly and religiouſly addreſs themſelves unto him, ſhall inevitably be condemned to utter Deſtruction, when he ſhall come to judge the Quick and Dead?

Indeed the Change by Devout Prayers is not made in God, but in our ſelves; Prayer being a great Means of exciting in our Souls lively Apprehenſions of the Infinite Perfection of God, of putting

putting Strength and Vigour into our whole Religious Service, and enlarging and improving the Faculties of our Mind, so as they may become more capacious and receptive of the Gifts and Graces of the Holy Spirit.

(IV.) Objections are made against Prayer from the boundless Knowledge of God: There is, they say, no Reason to acquaint God with your Wants, which he knows already: It might be proper to instruct a Man about Things of which he is ignorant; but it seems absurd to go about to inform an Omniscient Deity, unto whom all Things in Heaven and Earth lie naked and open. But what a cold and imperfect Sense must these Objectors have of the Defects and Dangers of their own State, and of the Power, Justice and Mercy of God, who suppose Prayer to consist only in relating a Story to him?

We rehearse our Deficiencies, and confess our Faults unto God, not meaning thereby to inform him of Things before unknown, but to testify in the best Manner we can, the great Grief we have for our Sins, the great Hope we have in his Mercy, through Jesus Christ, for the Remission of our Iniquities, and the constant Dependence we have on him for a compleat Supply of our Numerous Wants.

And here also it may be observed, That this Objection bears only against that Branch of the Duty of Prayer, which is employed in Petitions for new Mercies: For certainly there cannot be the

the leaſt ſhadow of Abſurdity, in humbly deſiring of God the Forgiveneſs of our Treſpaſſes, becauſe he knew we had committed them before the Confeſſion we made of our Guiltineſs in our Prayers.

By confeſſing our Sins, we make a Declaration of our Unfeigned Sorrow for having offended our moſt Merciful Father; by daily ſetting forth his Praiſe for the unexpreſſible Mercies we receive of him, we own him for our beſt Friend, and greateſt Benefactor; by earneſtly praying for the continuance of the Good Things we have conſtant Uſe of, and by flying to him in Extraordinary Difficulties, Wants, and Dangers, we publiſh to the World that our whole Dependance is on him, as who alone has the Power and Goodneſs to ſupply and relieve us; which Acts of Prayer are moſt agreeable with his Immenſe Knowledge, which extends it ſelf to us, and all Things elſe.

(V.) But it is further objected, That God is infinitely Good, and that Infinite Goodneſs will oblige him to do what is fit to be done, whether Men pray unto him, or not.

They argue thus; [s] He that aſks any Thing of God, either does deſerve to have it granted, or he does not; if he be deſerving, God will grant the Thing, although he never Prays for it;

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s Max. Tyrii diſſert. xxx. p. 304, 305.

but

but if he be undeserving, he shall be deny'd notwithstanding his Prayer. So that God will neither give Men what they pray for, if they be unworthy; nor with-hold from them what they are worthy of, tho' they never pray for it.

But herein lies the Fallacy and Deceitfulness of this Argument; it supposes what is most untrue; namely, that Men cannot be made better by the Performance of the Duty of Prayer; whereas nothing whatsoever has a stronger Tendency to amend, purify, and humble our Perverse, Defiled, Vain and Proud Hearts, and to qualify them for the Loving-Kindness of God, than Frequent and and Affectionate Prayer.

He that has real Intentions to Pray, resolves to approach the Divine Presence, and to appear before the Great God who filleth the Heaven and the Earth with the Glory of his Majesty, and humbly to Petition for Things of the greatest Consequence and Importance. Now can a Man that has Thought and Consideration, admit such a Good Design, without purposing to prepare himself for it?

It must be Convictions of Conscience, that he is a great Sinner, and that God is displeased with him, that bring him thus to Humble himself before the Lord, and on his Knees to beg for Pardon and Mercy.

And that his Person may be acceptable, and his Petition be granted, he ought to stir up in his Soul true Hatred of the Evil Actions which were the Cause of the Divine Displeasure; a real Grief

for having broken the Righteous Laws of his Great Creator; for having fruſtrated the Powerful Interceſſions of his Merciful Redeemer; and for having reſiſted the Gracious Motions of the Holy Comforter; and a firm Reſolution to reform, and return to his Duty.

And certainly by ſuch Preparations he will, according to the favourable Allowances made in the Goſpel to poor Criminals, become more qualify'd, deſerving, and worthy of God's Pity and Compaſſion: And if the firſt Serious Entrances upon the Duty of Prayer do cauſe ſo great an Alteration, what Increaſe of Godlineſs and Virtue will a long Regular Courſe of Sincere Devotions produce in our Souls? Perſevering with Patience and Humble Submiſſion to Providence, in the Exerciſe of Devout Prayer, when the Thing much deſired is not yet granted, is a Behaviour very pleaſing to God, is a Means of better qualifying, and making the Soul more capable of the Bleſſing expected, and which will render it more profitable, delightful and comfortable when we ſhall receive it.

(VI.) Another Objection made, is, That you want Faith, and fear God will not hear their Prayers, nor anſwer their Deſires, who do not believe his Promiſes, and confide in his Help, when Dangers and Difficulties do encompaſs them; wherefore you dare not preſume to offer up any Petitions unto him.

Now if your Faith be weak by your neglecting carefully to conſider the Arguments which will

Support

Support it, this is a great Fault, which you ought without loss of Time to Amend.

But if your Diffidence, and want of Faith, proceed from a Sense of your own Unworthiness, and the Remembrance of your manifold Transgressions, which you heartily lament, and truly endeavour to forsake, there is ground to Hope that your Imperfect Performances, upon the Merciful and Equitable Terms of the New Testament, will be accepted.

It is often from a Melancholy and Unhappy Constitution, and not from the Commission of Great Sins, that Infirm, but Sincere Christians, do judge so severely of their own Condition; and God does not condemn them, though they do condemn themselves.

But be it further observed, That the little Faith you have, if you omit Religious Duties, and lay aside your Prayers, will decay very fast, and in a short Time be quite extinguish'd. But the more you exercise your Thoughts about the Reasons that demonstrate the Truth and Excellency of your Religion, the more you constantly and earnestly Pray in Secret and Publick, and seriously Meditate on the Power, Wisdom, Goodness of God, and peruse the Histories of the Deliverances he in all Ages has work'd for his People, when in their Distress they have called upon his Holy Name; so much the more you will increase your Faith, strengthen your Hope, and confirm your Trust and Reliance upon him.

And now I have endeavour'd to give a full Answer to the most Plausible Objections against the

Duty of Prayer, and have proved that it is very agreeable to the Nature of God, and without Repugnancy to any of his Attributes; and I am apt to fear, that thoſe who had forborn to pray, under the Pretence of ſuch Objections as theſe, had ſomething elſe at Bottom, which was the real Cauſe of their Neglect.

It was not becauſe they could not conceive their Prayers would be ſuitable to the Nature of God, but becauſe they could not reconcile them to their Sins. Not ſo much a Suſpicion that God was inexorable, of whoſe Mercy they have ſo largely partaken; or that they ſhould be troubleſome to him, and their Prayers needleſs; as a real Shame to Pray againſt thoſe unlawful Pleaſures which they ſtill loved, and had not the Will and Reſolution to forſake.

There never was any Nation or People, which did not Worſhip and Pray unto the Being they own'd for their God; and the truer their Notions were of God, ſo much more ſerious, earneſt, and frequent, were the Devotions which they offer'd up to him.

And is it not ſtrange and deplorable, to hear of Objections againſt the Duty of Prayer among Chriſtians, when Prayers are uſed by Men of all Religions?

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* Laudetur omnibus linguis Deus ſanctus; glorificatus in Celſitudine Throni ſui, ab omnibus creaturis, ——Laudabo eum cum gratiarum actione, pro datis beneficiis, & quæ abunde largitus eſt donis. *Elmacini Saracenicæ Hiſtor. ſub initium, Interprete Erpenio.*

The [v] *Jews* and [x] *Gentiles* did all agree in this, that their Sacrifices would not have any Value or Prevalency in the Expiation of Sins, if they were not attended with humble Prayer, and a ſolemn Confeſſion of the Crimes to be expiated.

It is the conſtant Uſe of the [y] *Turks* to pray publickly Five Times every Day: And ſo grave and compoſed is their Behaviour at their Devotions, that hardly the leaſt [z] Noiſe or Whiſper is to be heard, where ſome Thouſands be aſſembled together.

The Patriarchs, and Prophets, and other Holy Men, did Confeſs, Pray, and make Supplications, in all Times and Places. *Evening, Morning, and at Noon will I pray and cry aloud, and he ſhall hear my voice. ---- I will call upon God, and he ſhall ſave me.* When the *Iſraelites* had highly provoked God, *Moſes* and *Aaron* pray'd for them

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v Judæi omnes ſtatuunt, nemini ad culpæ ſuæ veniam ſacrificium ullum valuiſſe, niſi qui culpam expiandam prece ſupplici confiteretur. *Outram, de ſacrificiis, p.* 168. *Vide etiam Abrabenel, & Maimonidem apud eundem ib.*

x Quippe victimas cædi ſine precatione non videtur referre, nec Deos ritè conſuli. —— Vidimus certis precationibus obſecraſſe ſummos Magiſtratus. *Plin. Nat. Hiſt. lib.* 28. *c.* 2. *p.* 498.

Extat Tuciæ Veſtalis inceſtæ precatio, qua uſa aquam tulit cribro, *&c. Ib.*

y Inſtituta precationis hora per ædituum indicitur, —— quo facto populus certatim concurrit, in templum ſeſe confert, Deum laudat & invocat. Idque quotidie, quinis fit vicibus, in ſingulis delubris. *Muhammedanus Precans Henningii, p.* 14. *Leonclow Chron. Turc. p.* 193.

z *Fr. Barton apud Hottingerum.* Vidi Conſtantinopoli, in S. Sophiæ Templo, ad bis mille congregatos eo ſilentio, ut ante ingreſſum ibi neminem eſſe ratus ſim. *Hiſt. Orient. p.* 310. *Henning. p.* 18.

unto the Lord, and ſo averted his Diſpleaſure, and put a Stop to his Judgments, which would have deſtroyed them.

Our ever Bleſſed Lord was affectionate, conſtant, and zealous in his Prayers, put up to his Father in Heaven, not only for Himſelf, his Diſciples and Friends, but alſo for his Enemies who hated him, for his Accuſers who ſlander'd him, and for his Perſecutors who murder'd him in a moſt ignominious and cruel manner; and ſhall not we Sinners think our ſelves obliged to follow his excellent Example who had no Sin; in adoring and praiſing his Goodneſs to us; in begging his Pardon of our manifold Tranſgreſſions heighten'd by very aggravating Circumſtances, in requeſting on our bended Knees his Aſſiſtance againſt the innumerable Temptations that conſtantly aſſault us?

Did our entirely innocent and perfect Saviour pray continually; and ſhall we imperfect and wicked Creatures not pray at all?

Did he compoſe a moſt comprehenſive Form of Prayer for his Diſciples to be uſed on all Occaſions, who had extraordinary Inſpirations from his Holy Spirit; and can we be ſo inſenſible of our Duty or our Wants, as to imagine we have no need of putting up any Prayers?

Our Lord commands us, by his Holy Apoſtles, to *pray without ceaſing*; and we do the reverſe of his Commandment, and ceaſe to pray at all.

Shall we have ſuch malicious, ſubtle, powerful and prevailing Enemies, as the World, the Fleſh, and the Devil; and yet unconcerned and ſtupid

ſtupid in the midſt of ſuch Terrible Dangers, implore no Supplies from Heaven effectually to reſiſt them?

Our Bleſſed Lord is *entred into Heaven it ſelf, now to appear in the preſence of God for us; he is able to ſave to the uttermoſt,* and ever liveth at the Right Hand of God *to make interceſſion for them who come to God by him.* And if we will *with Conſtancy, and Sincerity, and Humility* pray unto our moſt Dear Saviour, he will continually recommend us and our Humble Supplications unto God.

It is moſt unaccountable, that Men ſhould fetch Arguments againſt the Duty of Prayer, from the Nature of God; when *David,* a Man after God's own Heart, declares it one of his Attributes to be a Hearer of Prayer; *O thou that heareſt Prayer, unto thee ſhall all fleſh come*: And when he has ſo often commanded Men to pray, and beſt knows what is moſt agreeable to himſelf; and hath promiſed that large Bleſſings ſhould follow Prayers; and has very frequently anſwered them in more plentiful Returns than the humble Petitioners did either requeſt or hope for.

And who ſo ſharply expoſtulates with, and threatneth them, who neglect and forget him. *Thou haſt not called upon me, O Jacob; thou haſt been weary of me, O Iſrael.* Pour out thy Fury upon *the Heathen that know thee not; and upon the Families that call not on thy Name.*

But on the contrary, does encourage this Duty with the moſt Beneficial and Extenſive Promiſes. *Call upon me in the day of trouble, and I will deli-*

ver thee. They who ſeek him ſhall not want any good. That he is nigh unto all them that call upon him in truth. That he will be found of them that ſeek him with all their heart. That he will fulfill the deſire of them that fear him; he will hear their Cry and will ſave them. That, if we ask, it ſhall be given us; if we ſeek, we ſhall find; if we knock, it ſhall be opened unto us.

I ſhall conclude with a brief Repreſentation of the Profit we ſhall have if we pray unto God.

[a] Prayers to God, when they are right, can never be vain and inefficacious. Praiſes, Thankſgivings, Adorations, as they are the only immediate Requitals and Returns we can make to God for his Infinite Mercies and Loving-kindneſſes vouchſafed unto us, ſo they are moſt acceptable to him, and are always attended with his Bleſſing and Favour.

Nothing, like fervent deliberate Prayer, diſpoſes and inclines us to endeavour to be aſſimilated, and made like unto God in all his imitable Perfections. It marvellouſly increaſes Piety, Meekneſs, Humility and Charity in our Souls; and makes us, in great meaſure, to partake of the Divine Life.

Nothing can more preſerve our Integrity; nothing will keep us more humble, when we proſper, and live in Softneſs and Eaſe; nothing more patient and reſigned under preſent Evils, or leſs fearful of thoſe which be likely to come.

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[a] Nec fruſtra ſunt in Deo poſitæ ſpes, preceſque; quæ cum rectæ ſunt, inefficaces eſſe non poſſunt. *Boet. conſol. Philoſ. l. 5. p. 265.*

Aſſiduity in our Prayers will ſubdue the Violence of our Paſſions, will fetch Supply for the Wants and Infirmities of our Nature; will repel the Importunity of Paſſions, and enable us to ſerve God ſtedfaſtly and chearfully, and to hold the Faith in a good Conſcience.

Prayers introduce, and keep us in the glorious Preſence of God; they cauſe us to be very much aſhamed of our Sins, and to be extreme fearful of again offending our Gracious Lord, who has been pleaſed to admit us ſo near to himſelf: They powerfully move our Souls to love and eſteem God; they excite in us a great Reverence and Honour of his Holy Name, and bring us willingly and entirely to put our Confidence in him.

Prayers only miniſter true Comfort to us in our deepeſt Grief and Sorrow; they are the only ſolid Support we can rely on in a State of Adverſity when we are mightily diſtreſſed and perſecuted. In Sickneſs, and imminent Danger, they arm us againſt the Fear of Death; *Againſt Death, the remembrance whereof is ſo bitter to a man that liveth at reſt in his poſſeſſions; unto the man that hath nothing to vex him, and that hath proſperity in all things*; yea, *unto him that is yet able to receive meat.* Eccleſ. 41. 1.

In our Prayers we acknowledge, admire, and worſhip all the Attributes and Perfections of the Divine Nature; we manifeſt our Fear and Dread of his boundleſs and uncontroulable Power; we ſignify our hearty Deſires to be governed by his unſearch-

unſearchable Wiſdom; and we proclaim to the World our thankful Senſe of his Infinite Goodneſs.

We own a ready and total Submiſſion to his Authority and Government, and receive him to be Abſolute Lord over us; we profeſs our ſelves content with the Condition he hath ſettled us in, and to be ſatisfyed with all the Diſpenſations of his Wiſe and Good Providence: And in proſpect of our ſudden Removal out of this World we daily beſeech God to confirm our Faith, to perfect our Repentance, and to teach us ſo religiouſly to number our Days, that after this ſhort and painful Life ended we may dwell with him in Life everlaſting. *Amen.*

SER-

SERMON XI.

PREACH'D before the

QUEEN,

At St. *JAMES*'s-Chapel,

On *Friday*, *March* the 8th, 170⅘.

BEING THE

Anniverſary of Her MAJESTY's Happy Acceſſion to the Throne.

MATT. XXII. 21.

— Render therefore unto Cæſar the things which are Cæſar's; and unto God the things that are God's.

THE *Phariſees* perceiving themſelves reprehended in the Parables of our Lord, and not being able to take any Advantage of his Words, they grew enrag'd, and full of Envy conſulted together to put

put ſuch a Captious Queſtion to him, as by returning an Anſwer to it he muſt fall into their Snare, and unavoidably expoſe his Life, or loſe his Reputation.

After they had determined upon a Queſtion, they ſend their Diſciples and the *Herodians* with it, who were to compliment him and give him Good Language; to ſtile him their Maſter, and to own him to be a great Lover, and a free Speaker of the Truth; who faithfully taught the Law of God without any Partiality, and without any regard to the Condition or Quality of Men, who had Power either to advance his Intereſt by their Countenance and Favour, or to cruſh and ſpoil it by their Power and Oppoſition.

Thus by a Decent Addreſs, differing from their uſual Manner of treating him, they endeavoured to make him have a Good Opinion of them; and then hoped he would open his Mind freely, and by giving a full and direct Anſwer to this dangerous Queſtion, be eaſily catched by them. They therefore deſire he would be pleaſed to tell his Thoughts plainly, *Whether it was lawful to give Tribute unto Cæſar, or not?*

Now if he had declared it lawful to give Tribute to *Cæſar*, the *Phariſees*, who thought themſelves immediately under the Dominion of God, and that they ought not to ſubject themſelves to any Foreign Power, would have expoſed him to the Hatred of the *Jews*, as a Betrayer of the Rights and Liberties of God's Choſen People.

But if he had pronounced the Payment of Tribute unlawful, the *Herodians*, Dependents of *Herod*,

rod, and ſuppoſed to be Collectors of the Tribute-Money, would have ſeized his Perſon, that he might have been condemned for publiſhing Seditious Doctrines, and being guilty of Treaſon againſt *Cæſar*.

This would have been a difficult Caſe for any one clearly to reſolve but Chriſt, who knows the Secret Imaginations of the Heart, and diſcern'd the deep Malice of their Deſign, which lay hid under their great Courtſhip, and pretended Reſpect.

For he well underſtood, that they who call'd him Maſter, had not the leaſt Intention to become his Diſciples; and that they who ſaid he was true, and taught the Way of God in Truth, did not give credit to his Doctrines, nor were in any degree inclined either to believe the Points and Articles of Faith which he preached, or to yield Obedience to the Precepts of Holy Living that he commanded.

Wherefore he returns ſuch an Anſwer, which as it was Safe for him to make, ſo it might be Uſeful for them to hear: For he not only thereby entirely defeated their Wicked Plot upon his Reputation or Life, but ſo contrived it, that it might rightly inſtruct them about their Duty to God and Man.

The *Phariſees* Doubt indeed was only concerning the Rights of *Cæſar*, and more particularly about the Lawfulneſs of their Paying Taxes to him. Which Scruple might ariſe, not ſo much from any real Tenderneſs in their Conſciences, as from their Inſatiable Covetouſneſs, which puſh'd them

them on to rob the Fatherless, and with great shew of Religion, and long Prayers, to devour the Houses of Widows.

But our Lord grafted a further Enquiry upon their Question, answering more than they asked: For they who asked only how they were to behave themselves to the Emperor, by his Answer are taught their Behaviour not only towards the Emperor of *Rome*, but towards the Almighty Lord of Heaven and Earth.

Thus what the Enemies of our Blessed Lord maliciously designed for his Destruction, he mercifully turn'd to their Advantage; so as both Parties, if it was not their own Fault, might grow Wiser and Better by it.

Hence the *Pharisees* might learn, That it was consistent with all their Obligations to God, to render Tribute to *Cæsar*; and the *Herodians*, that *Cæsar*'s Civil Right to Tribute did not License him, nor any under him, to violate the Divine Laws; or to assume any Honour, or Religious Worship to himself, which was the Property, or peculiar Due of God alone.

Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

In Treating of the Argument contained in these Words, I shall lay down the following Propositions.

I. That

I. That it was not the Deſign nor Buſineſs of our Saviour, to ſuppreſs and diſſolve the Empires, Kingdoms, and other Civil Societies he found, at his coming, in the World; nor to make void the Power and Authority of Supreme Rulers, by whom they were Govern'd.

II. That our Lord and his Apoſtles declare it to be the Duty of the People in every Place, to render thoſe Things to their Sovereigns, which are truly requiſite to the Support of their Government.

III. That therefore the Doctrines and Precepts of Religion he was publiſhing to the World, were not inconſiſtent with the Rights and Allegiance which is due to Supreme Governors, or to others in Authority under them.

IV. That where the Religion of Jeſus Chriſt hath a Juſt Influence upon both thoſe who Rule, and thoſe who are Governed, it will diſpoſe them all moſt ſincerely to anſwer the End for which Government was inſtituted and ſet up by God in the World.

I. That it was not the Deſign nor Buſineſs of our Saviour to ſuppreſs and diſſolve the Empires, Kingdoms, and other Civil Societies he found, at his Coming, in the World; nor to make void the Power and Authority of Supreme Rulers, by whom they were Govern'd.

If it had been the Intention of Chriſt to Diſſolve and Diſſipate Kingdoms, and other Communities,

nities, and to put down all Civil Government; the *Phariſees* afforded him a fair Opportunity to make it manifeſt, when they deſired him to inform them whether it was Lawful to Pay Tribute to *Cæſar*.

He then would have declared, that the Dominion *Cæſar* exerciſed over them, was an Uſurpation on the Liberties of Mankind; and that it was ſinful to do any Act which might encourage and uphold it.

But juſt on the contrary, he was ſo far from paſſing a Cenſure upon the Office, Dignity, and Powers of the Emperor, as Things Evil in themſelves, and oppoſite to the Will of God; that he gives them a full Approbation, by commanding they ſhould *render unto* Cæſar *the Things that were* Cæſar's; that is, the Honour, Taxes, and Service due to him, which were neceſſary to Enable him to Protect them, and to Maintain his Lawful Authority that he received from God, for the Benefit of all his Subjects.

Our Bleſſed Lord was no Stranger to the State of Men in the World, for whoſe Salvation he graciouſly came down from Heaven; but knew the People of all Nations in the Earth were united in Societies; ſome under one Form of Government, and ſome under another; and all this effected not only by a ſtrong Inclination of their Natures to live together, but from a real Neceſſity of their Condition, not being otherwiſe able to ſubſiſt with Eaſe, Comfort, and Safety. And that Communities could not anſwer the Deſign of their Conſtitution, if they had not General

neral Rules, and Governors to oblige Men to obſerve them.

And therefore he neither ſpoke againſt Government in General, nor went about to make Alterations in the various Models and Forms thereof: Knowing the firſt to be abſolutely Neceſſary to the Welfare of Mankind; and that the Rights and Liberties of the People might be preſerved under any Kind of Government, where the Supreme Powers were ſincerely Good and Virtuous; and that they would not be Safe under the beſt form'd Conſtitutions, if thoſe in Authority were not ſo.

If he had own'd it his Deſign to put out of their Government the Supreme Rulers in every Nation, it muſt have ſet them all againſt him, and given them the deepeſt Prejudice to his Goſpel, and have fiercely animated them to ſuppreſs Doctrines deſtructive of their Sovereign Power.

And no Cauſe can be aſſign'd, if he abſolv'd Subjects from their Allegiance, why he ſhould not diſcharge Servants from the Work they agreed to perform to their Maſters; and free Children from the Obedience, which by the Ties of Nature they owed to their Parents. For the ſame Reaſon holds in all theſe ſeveral Degrees of Relation; namely, the Peace, Safety, and Happineſs of Men.

Now ſuch wild Notions brought into Practice, would put the World into Confuſion, and lay a Foundation for all Diſorder, Injuſtice, and Cruelty; and give Opportunity to the Proud, Unjuſt, Revengeful, and Blood-thirſty, to Inſult, Rob, and

Deſtroy their Innocent Neighbours; and be a moſt unanſwerable Objection againſt the Truth and Excellency of any New Religion.

But Chriſt was ſo far from a Deſign of diſcharging Men from any Duty laid upon them by the Laws of Reaſon and Nature, or by the Acts and Conſtitutions of the Reſpective Countries where they inhabited; that with freſh Strength he Enforced all the Obligations to Loyalty, Juſtice, Equity, Peace and Charity, they before were under.

The Apoſtles of our Lord alſo declared plainly, That [a] Men were bound to do all Offices which were due to their Governors who protected them; [b] to their Parents, who brought them into the World, and tenderly and affectionately Bred them in it; and to their [c] Maſters, from whom they received the Rewards contracted for their Labour; not only for fear of the Puniſhment which the Magiſtrate might inflict, but *for Conſcience Sake*; *i. e.* out of a juſt Senſe that theſe were Duties God himſelf had laid on them.

Though Men were out of the reach of the Civil Powers, and they could not diſcover and apprehend them if they ſhould offend, yet they were by their Conſciences obliged to be obedient to their Statutes and Edicts, that have no repugnancy to the Laws of Nature, or the Revealed Will of God; becauſe they were appointed by

a Rom. 13. 1.——7. b Eph. 6. 1.——4. c Eph. 6. 5.——8. 1 Tim. 6. 1, 2.

him

him for the Well-being and Happineſs of Mankind. Which is the Sum of what is aſſerted in the Second Propoſition, *viz.*

II. That Chriſt and his Apoſtles declare it to be the Duty of the People, to render all thoſe Things to the Sovereign Powers, which are really requiſite to the Support of their Government.

Now ſeeing nothing can be more evident to Reaſon and Experience, than that Men in this great Degeneracy and Corruption of Nature, muſt ſubſiſt in a miſerable and diſtracted Condition, if they are not confederated, and joined in ſome Form of Society, wherein Governors are conſtituted with Power to make a juſt and equitable Diviſion of Things; to ſet Boundaries to Property; to judge between Men about their Particular Rights; to determine the Points in Controverſy impartially, where divers Perſons pretend a Title to the ſame Things; to encourage Honeſty and Diligence; and to ſecure Men in the Comfortable Enjoyment of the Fruits of their own Labour: And to detect thoſe, who ſteal with Secreſy; and to reſtrain them who rob with Violence; and to ſhed the Blood of Cruel Men, who have ſhed Man's Blood; and to diſcourage, puniſh and ſuppreſs Evil-Doers of all Kinds; and alſo to protect and defend them againſt the Invaſion of Foreign Enemies: No Man can make a Queſtion, but that Societies and Communities are erected in the World by the Will and Providence of God, for the Preſervation and Security of Mankind; and that every one is bound, according to his Ability

and Rank, to help and contribute to their Maintenance.

Since therefore, I say, Society is necessary to the Well-being of Men, and that Laws are necessary and essential to all Society, and that the Laws of Society can have no Life nor Force, without Somebody is vested with Authority to put them in Execution; and since they who have this Authority, are the Ordinance of God; it manifestly will follow, That God has made it an undoubted Duty of the People to perform all that Homage and Service, to pay all those Taxes, and to give all that Honour and Respect which is required to the just Administration of that Great Office in so high a Station.

We may further note, That the Obedience and Submission which Christ and the Apostles enjoin Men to pay to their Governors, are also grounded on the Laws of Nature, and the Eternal Reason of Things; which make all Offices and Duties mutual and reciprocal.

Thus Obedience from the Subjects requires Protection from the Prince: And where Princes protect and defend their Subjects, the Subjects are bound to reverence and obey their Princes, by the plain Dictates of Reason and Nature; and all this antecedently to any Oath taken to bear Faith and True Allegiance to them.

For it is the Benefit of the Protection you have received, which firmly obliges you to a Faithful Return of Honour and Service: And as this Engagement lies upon you precedent to all Oaths, so neither can any Oath you shall take absolve you from it.

For

For while you are protected in your Life, Liberty and Eſtate by the Laws of any Government, Nature obliges you to Care, Diligence and Faithfulneſs in ſupporting it; and until you are withdrawn from the Shelter and Safeguard you have from Princes, you never can have a Pretence to cancel your Allegiance to them.

We may further preſume to ſay, That the Great God does entitle himſelf to an entire Right in us, and to all we have, or can do, from his having created us out of Nothing, and given this Excellent Nature to us, and from his beſtowing all the Good Things upon us that we have enjoyed ever ſince we did firſt exiſt.

So we may obſerve how ſtrong the Obligation is upon Subjects deeply to eſteem, and faithfully to ſerve Good Princes, who are Nurſing-Fathers and Nurſing-Mothers to their Kingdoms; who maintain the Worſhip of God in Truth and Purity; who miniſter Judgment with Uprightneſs; who watch over, defend and cheriſh their People.

Honour, Tribute and Obedience to the Vicegerents of God, who in ſo viſible and lively manner repreſent him, are Duties founded on the Eternal Reſpects of Things; and Natural Equity, and Clear Reaſon, and the unavoidable Neceſſities of our State and Condition, do exact them of us.

How little regard therefore have they to a Duty of ſo high Rank, not only who with Arms openly oppoſe their Rulers, but who with malicious Intent ſecretly undermine their Government?

They who leſſen the Eſteem and Value due to their Character, by inventing Falſe Stories, or by induſtriouſly ſpreading them: They who inſinuate Suſpicions into Honeſt Men, of dangerous Deſigns againſt the Religion or Laws of their Country, without any Ground, ſo as to fill their Minds with Fear, and to abate their Affections to their Superiors, and to bring great Difficulties upon the Adminiſtration of Publick Affairs; can never with Truth be ſaid, either to *Render unto Cæſar the things which are Cæſar's*; or, *unto God the things that are God's.*

III. That therefore the Doctrines and Precepts of Religion, our Lord, with his Apoſtles, was publiſhing to the World, were not inconſiſtent with the Rights, Obedience and Subjection claim'd by Supreme Rulers, and others in Authority under them.

The *Jews* had very wrong Notions concerning the Meſſias and his Kingdom, which was not of this World, who had been promiſed from the Time of the Fall of our Firſt Parents; [d] notwithſtanding the Deſign of his Coming, and the Manner of his Appearing had been as fully diſcovered all along by the Holy Prophets of their own Country, as their Low Capacity, and the Nature of Things would bear. They

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d Hoc Regnum initium habuit ante Seculi Conſtitutionem, cum Sæculo inchoationem, in fine Sæculorum renovationem, poſt Sæculum conſummandum Glorificationem. Regnum angelicum cæpit quando dixit Deus, fiat Lux, & facta eſt Lux. Regnum Hominum cæpit ſed occulte, quando Verbum caro factum eſt, & habitavit in nobis; manifeſtè autem cæpit, quando Chriſtus reſurrexit à Morte.

Pet. Cellenſis Op. p. 132.

They indeed looked for his deſcending from Heaven in a moſt ſplendid and glorious manner, with Legions of Angels to ſubdue the whole Earth, and to reduce the People of all Nations, and make them ſubject to their own Kingdom.

And as none among the *Jews* had more raiſed Expectations of the Pomp and Glory of the approaching Meſſias than the Sect of the *Phariſees*; ſo when he enter'd the World in a Mean and Low Condition, none were more ſurprized, none did bear their Diſappointment more impatiently, or became more Malicious Enemies of the Son of God, who had cloathed himſelf in the Form of a Servant.

Inſomuch, that the Bleſſed Jeſus, who was made up of Humility, Meekneſs, Charity, Goodneſs, and Compaſſion, was fain ſharply to reprove, and openly and more frequently to expoſe the *Phariſees*, than other Sorts of Men with whom he did converſe; becauſe their Principles and Practices were moſt directly oppoſed to the Heavenly Doctrines and Holy Commandments, that he was about to make publick for the Redemption of Mankind: And becauſe they pretending to be moſt truly Religious, were very far from being ſo: Since they were very Hypocrites, contenting themſelves only with the outward Shews of Religion: They waſhed, they cleanſed, they purified every Thing that had relation to the Service of God, but their own Hearts, which were as full of Corruption as the Whited Sepulchres.

Their Prayers were loud and long, and made in the Streets, that every Body might be Spectators and Witneſſes of their Devotion; but all the time they were Proud, Envious and Revengeful; Their Ambition ſo puffed them up, that they thanked God they were not like other Men: As if they had been advanced above the Frailties of Human Nature, and that *Publicans* and others differing from them were only Sinners.

Thus likewiſe as their Covetous Temper, proceeding from Infidelity and a Diſtruſt of Providence, incited them to oppreſs and grind the Weak and Helpleſs People that were under them; ſo did it make them pretend an Averſion upon the Account of Religion, to pay Tribute to their Superiors, who were not of their own Nation.

Whereas Chriſt, whoſe Chief Buſineſs it was to reform the Souls of Men, by bringing them to a true Senſe of the Odiouſneſs and Danger of their Sins, and by infuſing into them thoſe admirable Graces and Virtues which would reſtore them to the Divine Likeneſs, and make them acceptable to God; enjoined Submiſſion and Obedience to their Conquerors, though *Pagans*, who protected them, and miniſtred Juſtice among them, and whom the *Phariſees* did in their Hearts deſpiſe, and ſpeak Evil of, ſo far as they could with ſafety.

It being conſonant to his Holy Religion, for Men to aid their Sovereign Lords with their Counſel, to defend them with their Swords, and to carry on their Juſt Wars by their Eſtates, ſtooping to the Burdens impoſed by Law for upholding their Government. By

By which Behaviour they would be far from doing any Violence to their Conſciences; or reflecting any Diſhonour upon their Holy Religion; or from incroaching upon the Divine Rights, or detracting from the Service and Worſhip due only to the King of Kings.

For Good Princes and Laws are not only neceſſary to the Happineſs of Civil Society, but very Serviceable to the Intereſt of Religion. Tho' they cannot look into the Hearts of Men, yet they can influence their Manners; tho' the Laws of the Magiſtrate cannot mend the Mind, which is the Work of God alone, yet they can tye the Hands of the Wicked, and prevent their being ſo Miſchievous to others, by inflicting Juſt Puniſhments on them for their Crimes.

And it is certainly an Advantage to Religion, and a Benefit to Mankind, to have the Practice of heinous Vices curbed and reſtrained, which would taint and infect the Weak and Unſtable, and be matter of Grief and Scandal to the ſincerely Good.

As therefore it is moſt unqueſtionable, that all Power is radically and originally in God, and all Perſons and Things have Dependence from Him; ſo is it true that Government is of his Inſtitution, and that they in Authority do receive their Power from Him, for the Protection and Support of Mankind; to be a Terror to Evil Works, and to Encourage the Good; to do Juſtice, and to ſhew Mercy; to keep Peace, to preſerve Order, which are the Vital Parts of Society.

So

So that it is beyond all doubt, that to become a true Diſciple of *Jeſus Chriſt*, neither Princes are obliged to part with their Crowns, nor Soldiers to lay down their Arms, nor Magiſtrates to quit their Offices: Nor does Baptiſm abſolve Subjects from their Allegiance, nor Children from their Obedience, nor Servants from their Labour: But the Civil Rights of the one, and the reſpective Duties of the other, ſtill continue in the ſame Force they were in before their Converſion to Chriſtianity; Chriſtian Princes have the ſame Authority over, and the ſame Obligations to Protect and take Care of their Subjects; and Chriſtian Subjects, and Children, and Servants are ſtill ſtrictly engaged to Submit to their Princes, to Obey their Parents, to Serve their Maſters.

Thus our Lord confirm'd and ſtrengthen'd the Civil Rights Princes were poſſeſs'd of; but what were the preciſe Meaſures of Submiſſion and Obedience, he did not declare; but left them to be determin'd according to Juſtice and Equity, and the Poſitive Laws of every particular Nation.

Hence we learn how untrue the Notions are of Wild Enthuſiaſts, who would found Dominion in Grace, and who contend that the Servants of the Lord of Hoſts, as they are pleaſed to call themſelvs, are ſo far from owing Subjection to any Power or Perſon, that they themſelves only have a Right to Rule the whole Earth.

And alſo how dangerous the Doctrines are of thoſe, who having had a more Liberal Education, and better Learning, ſhould have been more

more Honeſt; who would veſt a Power in the Vicar of Chriſt, as they ſtile the Pope, to abſolve the People of any Kingdom from the Faith and Allegiance they bear to their Sovereigns, if they fall into what he defines Hereſy.

They would deprive Princes of their Crowns, for their Errors about the Chriſtian Faith; and yet Chriſt, whom they pretend to ſucceed, did aſſert the Title and Rights of Emperors, while they continued in the Heathen State, and had not Faith or Belief in him at all.

Now this haughty Doctrine of Depoſing whom they deem Heretical Princes, can no more be reconciled with the Practice of our Saviour, who confirmed the Authority of Pagan Princes, than Light can be derived from Darkneſs, or be made to agree with it.

Wherefore in condemning [e] Opinions ſo Enormous, and deſtructive of Human Society, tho' we may, as good Chriſtians and dutiful Subjects ought to do, caſt off the Pope, and his pretended Supremacy, yet we ſhall retain the Antient, Primitive and Pure Doctrines of Chriſtian Religion, grounded not only on the Diſcourſes and Sermons, but the uninterrupted Practice of our moſt Bleſſed Lord and Saviour *Jeſus Chriſt*, and his Apoſtles, and their Succeſſors.

IV. That

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[e] *The Uſurpation of a Power to depoſe Princes, and to Abſolve their Subjects from their Sworn Allegiance, did not commence till about the end of the Eleventh Century, which were times of great Ignorance and great*

IV. That where the Religion of Chriſt has a true Influence upon both thoſe who Rule, and thoſe who are Ruled, it will diſpoſe them all moſt ſincerely to anſwer the Ends for which Government was inſtituted and ſet up by God in the World.

It is no wonder Civil Societies often have been, and always will be in Danger of being ſubverted by Atheiſts and Immoral Men; for they have no Principles of Religion, no Ties of Virtue and Honeſty which can reſtrain them; and therefore always muſt be in readineſs to ſacrifice their deareſt Friends, and to ruin their Native Country, and to betray the Beſt of Princes, if they can advance their own Intereſt by it, and do apprehend their Horrid Deſigns may be attempted with Safety.

But when Men truly endeavour to come to the knowledge of their Duty deſcribed in the Laws of God and Nature, and do not ſuffer Prejudices, or Paſſions, or ſecular Intereſt to hide or obſcure the Truth, and do reſolutely and chearfully un-

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great Impiety. And Pope Gregory *VII, whom Cardinal* Benno, *who lived in his own time, charges with Murther, Adultery, and the uſing the Black-Art, is the firſt who took this Power upon him of Dethroning Emperors and Kings, ſo contrary to the Laws of Chriſt, and the Judgment and Practice of the Primitive Chriſtians.* Lego & relego Romanorum Regum & Imperatorum Geſta, & nuſquam invenio aliquem, ante hunc à Romano Pontifice excommunicatum, vel Regno privatum. Otto Friſing. Chron. l. 6. c. 23. Hildebrandus Papa Author eſt hujus Novelli Schiſmatis, & primus levavit Sacerdotalem Lanceam contra Diadema Regni, primo indiſcretè Henrico faventes excommunicavit. Leodenſ. Ep. adverſ. Paſchal. 2. P. 137. ed. à S. Schardio.

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dertake what upon full Conſideration appears to them moſt agreeable to Reaſon, and fitteſt and beſt to be done.

When under the powerful Influences of Religion they become Holy, Humble, and Pure, and ſtrive to abſtain from all the Appearances of Evil in Word or Action; when in their Behaviour to others they ſhall be Juſt and Merciful, Fair, Meek and Candid, and in every Diſpute ready to yield to the Truth; when they ſhall maintain and cheriſh in their Hearts an univerſal Benevolence for all Rational Creatures, and take great Delight in doing Good, and ſhewing Kindneſſes, and have a conſtant Zeal, and an unwearied Diligence in defending the Innocent, and reſcuing the Oppreſſed, and encouraging the Induſtrious, and in procuring the Eaſe, Quiet, and Comfort of their Brethren, Friends, Neighbours, and all who come within the Verge of their Power to Aid and Supply; nothing from any Hand ought to be apprehended and feared, as noxious and hurtful to Government and Society.

When theſe Heavenly Graces and Virtues ſhall have taken Poſſeſſion of the Souls of Men of all Ranks and Qualities, from the Higheſt to the Loweſt; the Princes will be the true Repreſentatives and Miniſters of God to the People for their Good; and the People out of Love, Honour and Conſcience, will be ſubject to them, and ſerve them faithfully.

When Princes ſhall endeavour by their Piety, Wiſdom, Juſtice, Equity, and Compaſſion to render themſelves as conſpicuous as they are by their high

high Stations, and the Subjects may not only plainly learn their Duty, but be highly encouraged to practise it by the Bright Patterns of Godliness and Virtue they behold in the Lives of their Supreme Rulers, who have nothing so much at Heart, as to preserve the Pure and Undefiled Religion of Christ, to keep up the Observation of the Laws, and to defend the Ancient Liberties of their People.

As these are the greatest Blessings God bestows on any Kingdom, so they cannot but make Princes most Dear and Amiable to their Subjects, and fill their Hearts with Affection and Esteem for them: This must cause them, not only to dread and fear them as cloathed with Sovereign Power, but to love and honour them with the profoundest Sincerity, as Parents, and their greatest Benefactors.

And if any Kingdom on Earth hath reason to praise God for their Supreme Governor, we have, who hath Bless'd us with a Queen, that hath a Just Title to these Characters, and is a Great and Shining Example of Piety, and all Virtue.

Her Majesty's Probity, Universal Justice, and Clemency, and Her making the Laws the Bounds of Her Actions, and the Measures of Her Dealings with Her People, are the Things that render Her Government so Stable and Secure, and which give Her so large a Share and Firmness in the Affections of Her Subjects. And Her Daily, Regular and Serious Devotions, with a Life most agreeable to them, cannot but engage all Persons, void of Prejudice, to a deep Esteem of Her, and strongly

ſtrongly perſwade them to Hope that She is under the Special Direction and Care of Providence, which alone can crown Councils and Armies with Succeſs.

For except the Lord keep the City, the Watchman waketh but in vain; and though many Towns and Cities have continued long without Walls and Fortifications, yet they can abide little or no time without Religion, and Laws, and the Adminiſtration of Juſtice, but will be tumbling into Confuſion.

The Bleſſings and Advantages, which accrue to theſe Kingdoms by the Government of our moſt Excellent Queen, are ſo great and extenſive, and ſo many partake of them, that as they are viſible to all Eyes, ſo the whole Nation have made a Grateful and Dutiful Acknowledgment of them by their Repreſentatives.

With reſpect of her Conſtant Care of Religion, both Houſes of Parliament have declared, *That the Church reſcued from the extremeſt Dangers by King* William *the Third, is now by God's Bleſſing, under the Happy Reign of Her Majeſty, in a moſt Safe and Flouriſhing Condition.*

And in this Happy State God grant our Church by Law Eſtabliſh'd may continue till Time ſhall be no more: A Church, which for the Primitive Form of its Conſtitution, and the Soundneſs and Purity of its Faith and Doctrines, and its wholeſome Diſcipline, does of all others approach neareſt to the Churches of the Apoſtolical Times. And for the Encouragement of our Hopes of its Future Proſperity, we have all the Reaſon to believe

lieve that Her Majesty is ready to give Her Royal Assent to a most Necessary Bill pass'd both Houses this Present Session, for further securing the Succession of the Crown in the *Protestant* Line.

As to the Civil Management, Her *Loyal and Dutiful Commons* have Voted, *That ever since Her Majesty's Happy Accession to the Crown, the Publick Revenue hath been duly apply'd to the Publick Uses, and to the Advancement of Publick Credit, and the Advantage and Honour of the Nation.*

With regard to the Affairs of War, both Houses have more than once given Thanks to Her Renowned General for *his Glorious Victories, Great Services,* and *Prudent Negotiations.*

We may say in the Language of our Text, That Her Majesty has not only paid the Sincere Tribute of Her Soul to Her Father which is in Heaven, by a Devout and Constant Attendance upon him in his own House, and by a Steady Course of Piety thorough all the Periods of Her Life; but in the Plain and Literal Sense of the Words, She has *Render'd to God the Things that are God's*, by parting with so great a Branch of Her Revenue, for the better Support of those of the Clergy who were not sufficiently provided for.

Her Generous Mind is far from setting too high a Value upon Riches; and such is Her Tender Regard to all Her People, that of the Things which belong to *Cæsar*, She has graciously return'd much back of what She had receiv'd.

And often hath given a great Part of the Revenue appropriated for the Maintenance of Her own Family,

Family, to the Uſe of the Publick, that She might make the reſt of Her Subjects eaſy under the Heavy, but Neceſſary Weight of Taxes requiſite to carry on a Juſt, though Expenſive War, enter'd into for the Preſervation of the Rights and Liberties not only of Her own Kingdoms, but of the greateſt part of the Chriſtian World.

Inſomuch, that She who by Her Wiſe Councils has diſappointed the Dangerous Deſigns, and by the Force of Her Arms has conquered the Numerous and well-diſciplin'd Troops of Her moſt Powerful Enemies, hath by an Unarmed, and Unexampled Charity won the Hearts of all Her Good Subjects.

To come to a Concluſion.

May we all be truly ſenſible of the Goodneſs and Mercy of God in having placed ſo eminently Religious and Wiſe a Queen on the Throne to Reign over us, and pay all due Submiſſion to Her, as the Miniſter of God for our Good.

And that God may ſtill delight in us, and continue to beſtow his Bleſſings and Favours upon us, and to preſerve Her Majeſty under the Shadow of His Wings, may there be an Univerſal and Effectual Reformation made by the Influences of his moſt Holy Spirit, in the Minds and Lives of the People of this Land.

May all Irreligion, Prophaneneſs, and Immorality be baniſh'd from among us: May God extinguiſh all our Unnatural Diviſions, and repair the Breaches that Pride, Ambition, Malice, Revenge or Covetouſneſs have made among us; that none

of the fair Hopes we have of the Increaſe of Piety, and the Return of Peace, may be diſappointed by our own Unreaſonable Humours and Animoſities; but we may be reconciled upon the laſting Foundations of Chriſtian Charity, Meekneſs and Patience, with Long-ſuffering forbearing one another.

May we all join in Earneſt Prayers, and with Faithful Services vigorouſly to aſſiſt Her Majeſty in Her Great Deſigns to advance the Honour of God, to promote True Religion and Virtue, and firmly to eſtabliſh the Common Intereſt, and Publick Good of all Her Kingdoms and Dominions.

And may She after a Long, Proſperous, Happy and Religious Reign, end Her Days with Peace and Joy, and entring the State of the Bleſſed *that die in the Lord*, receive of Her Merciful Redeemer a Crown of Everlaſting Glory.

Which God of His Infinite Mercy grant, &c.

Of the Truth and Excellency of the Goſpel.

SERMON XII.

PREACH'D before the

SOCIETY

FOR THE

Propagation of the Goſpel In FOREIGN PARTS,

On *Friday*, *Feb.* the 20th, 17$\frac{1}{1}\frac{2}{3}$.

ACTS XXVI. 28, 29.

Then Agrippa *ſaid unto* Paul, *Almoſt thou perſuadeſt me to be a Chriſtian.*

And Paul *ſaid, I would to God, that not only thou, but alſo all that hear me this Day, were both almoſt, and altogether ſuch as I am, except theſe Bonds.*

THESE Words contain the Anſwer of St. *Paul* to King *Agrippa*, when, being a Priſoner, he was brought before that King, *Feſtus* the Governor, and a great Aſſembly of People, to give an Ac-

count of his Behaviour, which the *Jews* thought very Criminal; and of the Opinions he taught, which appeared to them abſolutely contradictory to the Laws which they had received from Heaven.

Wherefore this great Apoſtle, having Liberty allowed him to ſpeak, did prove ſo manifeſtly from the Books of *Moſes*, the Lawgiver of the *Jews*, and all their Prophets, that Jeſus Chriſt was the true Meſſias, whom God had, in all Times, promiſed to ſend into the World, to redeem Mankind from the Power and Guilt of their Sins: And alſo by a ſtrong Argument, taken from the Uncontrolable and Almighty Power of God, did make the Reſurrection of the Bodies of Men, look ſo very credible, that *Agrippa*, with much Frankneſs and Honeſty, declared to St. *Paul*, that he had *almoſt perſuaded him to be a Chriſtian.*

Now, what we here ſee related of St. *Paul*, the moſt eminent Apoſtle of the *Gentiles*, that he was labouring to make Men, of all Sorts and Degrees, Converts to Chriſt; and to convince them of the unqueſtionable Truth of the Doctrines he propoſed to them to believe, and to induce them to conform their Lives to the moſt reaſonable and holy Precepts he had ſhew'd moſt neceſſary for them to obſerve, is the ſame Noble Work you, join'd in a Society, have engaged your ſelves in, and are doing all that in you lieth, to propagate the Goſpel in Foreign Parts: And that you may have Succeſs in ſuch an heavenly and pious Undertaking, ought to be the fervent Prayer of every honeſt good Man.

For

For you could have no Deſign more advancing the Honour of God, and of our Lord Jeſus Chriſt, and tending more to the Recovery and real Happineſs of degenerate Men, than to bring them out of Pagan Darkneſs, from under the Power of Satan, and the Tyranny and Dominion of their unruly Luſts and Paſſions, and to prevail with them heartily to embrace pure Religion and Virtue.

What ſolid Comfort and Joy muſt ſpring up in your Souls, of which no created Being can bereave you, to have been the Occaſion, by the Divine Grace and Bleſſing, of fetching over many poor ignorant Perſons, who were mere Idolaters, and bowed down before every contemptible Creature, or ſenſleſs Image, framed by Human Hands; and of inclining them to become Worſhippers of the one only true God; and inſtead of offering up to falſe Gods Sacrifices full of Profaneneſs, Cruelty, and Uncleanneſs, humbly to adore his moſt glorious Majeſty, and to ſerve Him acceptably in Truth and Newneſs of Spirit!

It can ſcarce be conceived, that any Enemies ſhould be found to ſo worthy and laudable a Deſign, as unlikely to produce any Benefit to Men; and conſidering you do Harm to none, and the Good you do, extends to Multitudes in Places far diſtant from each other, you ought not to have one Adverſary.

But the ill Conduct of many, who, above an Age ſince, ſet about making Men turn Chriſtians, may raiſe a Prejudice againſt you, and cauſe ſome not to entertain ſo favourable Thoughts of your Worthy Undertaking, as it truly deſerves: For

what they did in this Affair was not only moſt oppoſite to the Practice of Chriſt and his Apoſtles, but had a direct Repugnancy to the Voice and Dictates of Nature, received in all civiliz'd Countries.

They, by Force of Arms did ſtrive to compel Men to embrace a new Religion; and vaſt Numbers [a] of thoſe, who did not, or could not preſently bring themſelves to ſubmit to their Doctrines and Rules, were put to cruel Torture, or inhumanly deſtroyed.

Inſomuch, that their principal Aim was not to win Pagans over to the Goſpel, but to gain ſure Hold of their Country; not to enlighten their Minds with the Truths, or warm their Hearts with the holy and gracious Precepts of the Chriſtian Religion; but to ſlay, and take Poſſeſſion of their Lands. So that a miſerable *Indian* could not

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[a] Ad deſtructionem autem & deſolationem innumeri iſtius populi, ſolum aurum Hiſpanorum ultimus finis & ſcopus fuit; & ut exiguo tempore ditati ad dignitates pervenirent. Denique ut uno verbo dicam, illorum avaritia & ambitio, qua vix major excogitari poſſet, harumque regionum incredibiles divitiæ, incolarumque humilitas & patientia — huic rei anſam præbuere: quos tanto contemptui habebant, ut eos (de iis quæ præſens vidi, omni mendacio ſepoſito, loquor) non ut beſtias, hoc enim peroptarem, ſed ut abjectiſſimum terræ ſimum tractarent, *Barth. de Caſis Epiſcop. Nar. Crudelit. Hiſpanorum in Indiis patrat.* p. 8.

Aliquando accidit ut ampliſſimæ urbis quæ decem milliaribus ab eo loco in quo eramus diſtabat, cives nobis obviam honoris gratiâ procederent cum amplo commeatu cibiſq; delicatis ----- nobis quam maximam poterant piſcium copiam afferentes, & diſtribuentes; ecce illico malo Dæmone Hiſpanorum ſpiritus agitante, in tantum furorem verſi ſunt, nullâ intercedente causâ aut ratione, ut ultra tria millia hominum tam virorum quam fœminarum & puerorum internecione ſuſtulerint. *Ibid. pag.* 24.

behold

behold ſuch bloody Inſtructors without great Terror; and the very Principles of Self-preſervation muſt force him to have theſe barbarous Perſecutors in the utmoſt Abomination and Abhorrence.

There is a Society of Men, whom we know, and I wiſh we may never know them more than we already do, who have been long accuſtomed to ſend Miſſionaries into Foreign Countries; of whoſe Conduct two Things are very remarkable.

The firſt is, That they commonly ſend their Miſſionaries into ſuch Kingdoms as are repleniſhed with Gold, and Silver, and precious Stones, and choice and delicious Fruits; whereas the Barren, Cold, Poor and Frozen Countries have, in compariſon, received but few Propagators of the Goſpel from *Rome*. But God, who is no Reſpecter of Perſons, eſteems Men more for the Innocence and Uprightneſs of their Lives, than their High Poſts, and the Largeneſs of their Eſtates.

The other is, That theſe Miſſionaries (which ſhews how little Fruit true Religion is to reap from them) do blend and mingle the great Corruptions, Errors, Innovations, and Legendary Tales [b] of their Church, with the Primitive Do-

[b] Quædam mulier Veronica nomine, linteo duplicato, compatiens domino Divinum ejus vultum extergeret, ſtatimq; in eo linteo duplicata effigies anguſtiati vultûs Domini per miraculum appareret: in utraq; ſcilicet parte; quarum altera Romæ in maxima Eccleſia, altera Genuæ ad hanc uſque diem religioſiſſimè cuſtoditur, & tum ex imaginis pluſquam humana vivacitate, tum ex eo quod linteum nullo ſit colore infectum, ſed quaſi nativo lintei colore Chriſti Domini effigiem referat, Divinum id eſſe miraculum clare perſpicitur. *Alexandri de Rhodes è Soc. Jeſu Catechiſmi Tunchinenſis p.* 222. *A.* 1651.

Miſſiones, que la compannia de Jeſus ha hecho en la Provincia de Goa. Por el Doctor *Suarez*, &c. *lib.* 1. *p.* 44. *An.* 1614.

Juſti Heurnii de vocatione Ethnicorum, *lib. p.* 115.

ctrines and Laws of Chriſt and his Diſciples, and obtrude them upon their new Converts, as of equal Neceſſity to be believed and practiſed, in order to their eternal Salvation.

Nay, in Caſes either of imminent Danger, or Probability of more Succeſs, they are known to go a great deal farther; [c] and have yielded to compound the Chriſtian Religion, already ſo much allayed and debaſed by their Superſtitious Mixtures and unwarrantable Additions, with the groſs Idolatries of the Nations they are employing their Time and Pains to convert.

What will our Lord ſay to ſuch unfaithful Servants, when they ſhall appear at his Judgment-Seat, and plead for themſelves, that they often have cry'd, *Lord, Lord*; and much oftner *our Lady, our Lady*: It is greatly to be feared he will tell them, *that he knows them not*; and abhors the Superſtition and Idolatry with which they have polluted his Pure and Holy Religion.

As for you, the worthy Members of this Society, none can ſuſpect that Covetouſneſs was at the Root of your good Undertaking; for, on the contrary, with a large and conſtant Expence, flowing freely out of your own Stores, and with the liberal Contributions of other bountiful Perſons, you have advanced your Work to ſo high a Pitch, and ſpread it far and near. And as the Chriſtian Charity which inflamed your Hearts, did firſt prompt you to apply your ſelves to the

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c Myſtery of Jeſuitiſm, *Letter* V. *p.* 51.

Propagation of the Goſpel; ſo you have been extremely careful, that only the True and Genuine Doctrines and Precepts of our Saviour, ſhould be inſtilled into the Minds of the new Diſciples.

So moreover, the Means by you made uſe of, have been moſt effectual, and ſuitable to ſuch an admirable Deſign; for War was never made by you upon the Pagans, whom you did not intend to conquer, but to convert: Acts of Violence and Compulſion, frequent formerly in other Places, have not been ſo much as ſuſpected to be done by them you ſend on this Occaſion.

You conceive the Goſpel ought to be propagated after the ſame Manner it was firſt Erected by Chriſt and his Apoſtles, by true Reaſons, affectionate Perſwaſions, and a moſt holy Example; and that the right way to put in Practice the Rules contained in St. *Paul*'s Epiſtles, is to endeavour to imitate that excellent Pattern [d] of his Life, who was perpetually confuting his Adverſaries, converting his Hearers, and bringing Men over to Jeſus Chriſt by amicable and rational Debates; and ſo ordered his whole Converſation, not that he might attain to the Grandeur, Riches, and Glories

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d Beatius eſt dare magis quam accipere. Cæterum hoc teſtimonium negant uſquam inveniri dictum à Domino— Utinam autem hunc animum Pauli tam excelſum, & ab omni ſpecie quæſtûs abhorrentem imitarentur noſtri temporis concionatores. Fuit aliquis, qui ſibi in omnem vitam interdixit eſum carnium; inveniuntur, qui imitentur: fuit qui ſemper nudis inceſſerit pedibus; habet imitatores: fuit qui funè ſe cinxerit; non deſunt qui ſtudioſè æmulentur: fuit qui ſemper pullatus inceſſerit; repperit æmulatores: ſolum hoc pulcherrimum exemplum Pauli non habet æmulos. *Eraſmi Annot. in Act. Apoſt. cap.* 20.

of

of this World; but become Partaker of the invisible Things, the never-fading Joys and Rewards of the next State.

The high Station and Quality of the Men, before whom he appeared, did not check and restrain him from honestly and plainly discharging his Duty: Thus when he was brought before *Felix*, who was a heavy Oppressor in the Administration of his Government, and a very incontinent Person, keeping the Wife of another Man; the Apostle, agreeably to the Occasion, makes a Discourse of Justice and Chastity; and proves the Certainty of a future Judgment, when God will condemn all those, who shall be found to have broken the Laws of Righteousness and Temperance, and to have dy'd in these Sins without Repentance and Amendment; this seasonable Argument made *Felix*'s Heart, which must be first affected, to ake, and his Limbs to tremble.

But after all, the greatest Enemies to your pious Work, are those Men, who in their Conversation and Writings are continually casting Contempt on the Christian Religion, and the Ministers of it; and it can be no marvel that the open Adversaries to the Holy Gospel, should oppose the Propagation of it.

And we cannot but make it our Lamentation, that there be too many now, who, under Pretence of using their Reason *freely*, do scandalously and wickedly abuse it, in Defiance of God their Maker, and the Giver of their Understanding; most prophanely calling his Infinite Being and Existence into Question; disowning his All-seeing

Providence

Providence by which he governs the World, and takes Care of all his Creatures; denying the Immortality of the Soul, and a Future Life, and by plain Conſequence rejecting all Religion, whether Natural or Revealed.

But in a particular Manner theſe Men make it their Buſineſs to expoſe and ridicule the moſt Holy Religion of our ever-Bleſſed Lord Jeſus Chriſt, and to impeach both its Truth and Goodneſs; [c] for the Sake and Support whereof, the Labours, the Cares, the Dangers, and the Sufferings of St. *Paul*, were incredible, and beyond all Example: And which Religion, with much Piety, Coſt, and Diligence, *you* are endeavouring to plant and propagate in remote Countries.

So that while you are ſetting up the Goſpel abroad, which contains in it the Evidence of, and the Ways to arrive at Eternal Life, theſe ill Men, Sinners againſt their own Souls, are trying to ſubvert it at Home; not by any Arguments which are not capable of ſolid and full Anſwers, but what muſt aſtoniſh all the ſincerely Religious, by treating the moſt Holy, Tremendous, and Divine Things, with Banter, Malice, and Scorn. May God convert, reclaim, and humble them, and put a Stop to the Infection they are caſting out. Wherefore, I think, the remainder of my Time

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c Verbera, vincla, famem, lapides rabiemque ferarum,
Carceris eluviem, virgas, tormenta, catenas,
Naufragium, lacrymas, ſerpentis dira venena,
Stigmata non timuit portare in corpore Chriſti,
Credentes docuit, poſſent quo vincere mortem.
S. Damaſus de laudibus Pauli Apoſtoli.

cannot

cannot be better ſpent, than in vindicating the Pure and Holy Religion which they would bring into Contempt, and in ſhewing the Firmneſs and Solidity of its Foundations, upon which *your* Deſign, and all *your* Endeavours do ſtand. Now in the Management of this Argument, I will lay before you ſeveral Inſtances and Particulars, which manifeſt the Truth and Excellency of the Goſpel, and evidently ſhew how far it does ſurpaſs all other Religions.

I. It gives a truer and fuller Account of the Nature and Attributes of God.

II. A better and more certain Relation of the Creation of the World, declaring God to be the Author of our Beings, and that we depend upon his Providence for our Preſervation.

III. It ſhews wherein that Worſhip and Service does conſiſt, which will be moſt pleaſing to God, and ſets forth the Means, and lays down the neceſſary Rules of attaining to Eternal Happineſs.

IV. To encourage Men to the Reformation of their Lives, it gives them unqueſtionable Aſſurance, that God will be pleaſed graciouſly to pardon all Sinners, who ſincerely repent, and accept of the Satisfaction made by his own dearly beloved Son, for their greateſt Sins.

V. It promiſes more Help and Aſſiſtance to Men in performing the ſeveral Branches and Parts of their religious Duty.

VI. It diſcovers a clearer and more certain Account of the Immortality of the Soul, and of the Rewards and Puniſhments in the World to come.

I. Chri-

I. Chriſtian Religion gives a truer and fuller Account of the Nature and Attributes of God.

It cannot be doubted, but that from the Order of the World, the admirable Frame and Compoſition of all the Creatures therein, and their mutual Service and Helps to each other, and the exquiſite Harmony and Agreeableneſs amongſt them all, the Exiſtence of the Supreme Living God may be demonſtrated.

It is likewiſe evident, That many of the Philoſophers had, in good Meaſure, [f] right Notions of God, and ſometimes expreſs themſelves, as if their Minds had been enlighten'd by Divine Revelation: But at other Times they are inconſiſtent with themſelves; when they are diſcourſing of the Original Cauſe of Things, the Proofs they produce be weak and inconcluſive; and there may be obſerved in their Arguments much Uncertainty, Scruples, and Diffidence: But how juſt Conceptions ſoever many of the Philoſophers had of God, the Generality of People did wretchedly ſink into Polytheiſm [g] and Idolatry.

For the greater Number erred in holding, that there were many Gods; and did impute ſuch

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f Vos enim ipſi dicere ſoletis, nihil eſſe quod Deus efficere non poſſit, & quidem ſine labore ullo: ut enim hominum membra nullâ contentione, mente ipsâ, ac voluntate moveantur, ſic numine deorum omnia fingi, moveri, mutarique poſſe. *Cic. de N. D. l.* 3.

g Omne fere genus beſtiarum Ægyptii conſecrarunt. *Cic. de N. D. l.* 3. *Juven. Sat.* 15. *Clem. Al. Protrep. p.* 29. *Diod. Sic. l.* 3.

Weakneſs

Weakneſs and Defects to them, and render to them ſuch abſurd Worſhip, as was altogether repugnant to the Perfections of the Deity, and inconſiſtent with the Reaſon of Men.

Among the Gods, who were ſuppoſed to have Wiſdom and Power, theſe Qualities were reſtrained to ſo narrow a Compaſs, as made it neceſſary there ſhould be a Multitude of them: Some were to govern in Heaven; others to rule on Earth; ſome took Care of the Health, and relieved the Infirmities of the Body; others ordered the Affairs of War and Peace; and ſome preſided over the Fruits of the Earth, providing due Degrees of Heat and Moiſture to bring them to Ripeneſs; indeed there was hardly any Thing of Moment or Conſequence to the Life of Man, that had not a peculiar God to look after it.

But ſtill ſo groſs was the Ignorance, ſo great the Stupidity of lapſed Mankind, that almoſt whole Countries adored Things [h] void of Underſtanding and Senſe, and worſhipped Wood and Stone coarſly carved; Things ſo far from having any Character of Divinity about them, that they were of too low a Nature, to pretend to any of the Marks and Signs of humane Reaſon: Whereas had they had a right Apprehenſion of the boundleſs and immenſe Perfections of God, taught in the Holy Scriptures, they muſt then have belie-

[h] Neque hic ſtetit multiplicandorum Numinum pruritus, cum in eorum numerum intruſerint fontes, pilas, ingentia ſaxa, Cacumina montium: non procul *Cajamalca* interjectus inter petroſos montes collis arenoſus, quod hoc ipſis mirum viſum eſt, Numinis obtinuit venerationem, *Joachim. Brulii hiſtor. Peruanæ, lib.* 1. *pag.* 12.

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ved the Notion of a Multitude of Gods not only unneceſſary, but impoſſible, and repugnant to it ſelf; and that infinite Wiſdom and Power could as eaſily and compleatly order and take care of the whole Maſs and Collection of Creatures in all the Univerſe, as of any one ſingle Being therein.

We may now obſerve, That there was nothing ſufficient to obliterate, and wholly raſe out of the Souls of Men, Opinions ſo falſe, ſo fooliſh, ſo unworthy of the glorious Attributes of God, and diſſonant to the Nature of true Religion, but an extraordinary Revelation publiſhed by the miraculous Power of God. And it is manifeſt and viſible, that where-ever the Light of the Goſpel hath ſhined, it has made ſome Reformation among them, who have not thoroughly embraced it; it hath tinctured and heightened the Writings of the greateſt Philoſophers upon the moſt important Subjects: The *Turks* cannot but allow our Saviour to have been a great Prophet; and in truth they ſeem to owe the beſt and wiſeſt Things in their Alcoran to the Holy Bible.

This ſacred Book always ſpeaks worthily and conſiſtently of God; it ever declares him to be but One, Eternal, Omnipreſent, Omniſcient, Almighty, Independent, Unchangeable Being, moſt Holy and Wiſe, moſt True and Faithful, Patient, Long-ſuffering, full of Tenderneſs and Compaſſion, infinitely Good, Merciful, and Gracious.

Theſe are the Doctrines always laid down in the inſpired Writings concerning God; theſe are the Truths concerning Him that *you* are endeavouring to plant in the Hearts of Infidels; theſe

are

are the Doctrines which will make the Men entirely Happy who believe them; for they will love God with all their Hearts, and their Neighbours as themſelves; and yet the Perſons who entitle themſelves *Free-Thinkers*, are pleaſed, according to their uſual Modeſty, to inſinuate, that the *Miniſters* of the Church of our Lord Jeſus Chriſt, and the *ſtupid Idolaters* of *Siam*, are upon the ſame Level, and that their Idolatry, and the Chriſtian Religion, have equal Pretenſions to Truth. Let theſe *Perſons*, if they have not rooted up all Religion and Virtue in their Hearts, conſider, that by this prophane Mockery, they blaſpheme the Lord who bought them with his own Blood; *they crucify to themſelves the Son of God afreſh, and put him to an open Shame.* And *if they ſin wilfully after that they have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins; but a certain fearful looking for of Judgment and fiery Indignation, which ſhall devour the Adverſaries.* And that it is a *fearful Thing to fall into the Hands of the living God.* If Men will uſe their Wit in the Defiance of the Almighty, and in the Contempt of Providence, which ſhould have been employed in magnifying and praiſing his marvellous Power and immenſe Goodneſs, and in diſplaying the Glory of his wondrous Works, they will make themſelves, in the Concluſion, the greateſt and moſt wretched Fools; and being brought by Angels, at the Day of Judgment, before the Saviour of the World, whom they all their Lives did deſpiſe, their Condition will appear

pear moſt miſerable, and they muſt ſink into unconceivable Horror, Confuſion, and Deſpair.

But to proceed. The Divine Attributes of Goodneſs, Forbearance, and Mercy, are little obſerv'd, inſiſted on, and explain'd in the beſt Heathen Writers. In them you may find large Deſcriptions of God's Power, and of the Thunder with which he ſtrikes Terror into the Hearts of Men; but not much notice is taken of his Love, his Affection, and his tender Care over all his Creatures; which are the principal Objects of the Chriſtian Man's Devotion in his Family and Cloſet; which are the chief Subjects of the publick Offices of the Chriſtian Church, when Men aſſemble together to adore God, and ſet forth his Praiſes in the great Congregation.

It is the wiſe and good Providence of God, on which they rely for the Proviſion of their Daily Bread, and which is their Rock of Defence againſt all their Enemies; which is their ſure Refuge in Times of Trouble, Sickneſs, and Diſtreſs; which is their firm Support, when they are left by every Body, at the Approaches of Death; it is the undeſerved Grace and Love of God on which only they rely for the Pardon of their Sins, and Acceptance and Juſtification at the great Tribunal of our bleſſed Lord and Saviour.

Great is the Lord, and marvellous, worthy to be praiſed; there is no End of his Greatneſs. The Lord is gracious and merciful, long-ſuffering, and of great Goodneſs: The Lord is loving unto every Man, and his Mercy is over all his Works. All thy Works praiſe thee, O Lord, and thy Saints give thanks to thee. They ſhew the Glory of thy Kingdom;

that thy Power, thy Glory, and Mightineſs of thy Kingdom might be known unto Men. Who is a God like unto thee, that pardoneth Iniquity, and paſſeth by Tranſgreſſions?— He retaineth not his Anger for ever, becauſe he delighteth in Mercy.

II. In revealed Religion, we have a clearer and more certain Account of the Creation of the World, wherein God is declar'd to have made all the Beings which do exiſt, by his Almighty Power; to have diſpoſed them in ſo excellent an Order by his infinite Wiſdom, and to have made them ſo beneficial one to another by his boundleſs Goodneſs, and to continue and preſerve them in this happy Condition by his watchful and All-ſeeing Providence.

The Philoſophers were much at a loſs as to the Creation of the World, notwithſtanding they had got ſome Hints from inſpired Writers concerning the Production of the Univerſe, and the general Flood. However, there ſeems to have been no ſettled Opinion, in which any conſiderable Number of them could agree.

Some were for the Eternity of the World; of which Doctrine *Ariſtotle* pretends himſelf to be the firſt Author, and that the Philoſophers before his Time believed the World had a Beginning; [i] others thought this vaſt Syſtem of Beings was cauſed by the little Parts of pre-exiſting Matter, falling, and joining together by naked undiſcerning Chance, without the Interpoſition of any wiſe Director to guide, order, and unite them; at the

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[i] Γενόμενον μὲν ὖν, ἅπαντες εἶναί φασιν— ὅτι μὲν ὖν ἀδύνατον ἅμα ἀΐδιον εἶναι αὐτὸν καὶ γεγενῆσθαι. Ariſt. lib. I. Cap. 10. de Cælo.

Head

Head of which Sect ſtand *Democritus*, *Leucippus*, and *Epicurus*.

Now the firſt of theſe Opinions excludes God out of the World, and the other makes him uſeleſs in it. For if the World be Eternal, and without a Maker, it muſt be Self-exiſtent; and what is Self-exiſtent, muſt be abſolutely Perfect; and ſo can have no Dependance from any Thing elſe.

So likewiſe if the World was framed by Chance, without the Power and Wiſdom of God, and doth continue without his Care and Protection, then the Inhabitants thereof lie under no Obligation to Fear, Worſhip, and Obey him; nor have any reaſon to give him an Account of the Conduct of their Lives.

But is it poſſible with any Force of Reaſon to maintain, that a World continually Changing, Altering, and Decaying, ſhould be Immutable, Independent, and Eternal?

There is nothing you can conſider, which will not carry you to the Firſt Cauſe. Thus, if none of the Men of this Time had their Exiſtence from themſelves, ſo then neither had the Men who lived in the Age before them, nor thoſe who immediately preceded them; but we muſt Aſcend upwards from Generation to Generation, unto the firſt Author of our Being: Neither could the firſt Man be Self-exiſtent; for what is Self-exiſtent, is Independent, and muſt abide for ever.

To proceed to the ſecond Opinion, Can any Thing be more abſurd and unaccountable than the Aſſertion, that a World full of Order, Deſign, Proportion, and accurate Contrivance, ſhould ſtart up by mere Accident and Chance?

But now the Relation of the Original of Things, in the Holy Scriptures, always agrees entirely with the Nature and Attributes of God, and the State and Condition of the World.

In them it is perpetually declar'd with Authority, that there is but One Supreme, Independent, Self-existing, Almighty Being; and that all other Things do proceed only from Him, and muſt of Neceſſity depend upon Him for their Subſiſtence. It being demonſtrable from clear and plain Reaſon, as well as publiſh'd by Divine Authority, That the Suppoſition of Two Infinite, Omnipotent, Omnipreſent, Self-exiſting, Independent Beings, does imply a Contradiction; and that all the Parts of the Univerſe do carry unqueſtionable Evidence with them of their being the Productions of uncircumſcribed Goodneſs, Wiſdom, and Power.

Inſomuch, that notwithſtanding the profoundeſt Philoſophers did ever ſpeak doubtfully and darkly of theſe great Truths, yet the inſpired Pen-Men, from the Beginning of the Holy Bible to the End of it, do write with Certainty and Clearneſs concerning the Creation: They not only aſcribe and attribute it conſtantly and ſolely to God; but ſet forth the Order, Manner, and Days in which he made it.

And what is plainly and hiſtorically related by ſome of them about the Original of the World, is elegantly and loftily expreſs'd by others in Hymns of Praiſe.

He ſtretched forth the Heavens alone, He ſpreaded abroad the Earth by himſelf; He compaſſeth the Water by bounds; He made Man in his Image, and gave him Dominion over other Creatures. Who co-

vereſt

veſt thy ſelf with Light as with a Garment: Who ſtretcheſt out the Heavens as a Curtain.

And who could Diſcourſe with ſo much Truth of God, and in ſo lively a manner expreſs the Excellency of his Works, and relate the particular Steps of his Proceedings in producing the Creatures out of nothing, as thoſe Perſons unto whom he miraculouſly revealed it, and who were inſtructed and aſſiſted in what they writ by his own moſt Holy Spirit?

And whereas the *Pagan* Authors make very defective Reports of Divine Providence, ſuch as upon which a hearty Reliance in the Courſe of Life could hardly be eſtabliſhed: *Moſes* and the Prophets, and above all, our great Lord and Maſter Jeſus Chriſt, his Diſciples and Apoſtles, give us the moſt comfortable and ſatisfactory Aſſurance, that the Providence of God, with the greateſt Affection and Benignity, does extend it ſelf to all the Creatures it has brought into Exiſtence.

Beings of the higheſt Rank, and the largeſt Portions of the World, cannot continue to ſubſiſt without his gracious Influence to preſerve them; and he never fails to take the leaſt under his Protection. As the moſt powerful and conſiderable Creatures have their Dependence from his Favour, ſo the weakeſt and moſt minute ſhall never periſh for the want of his Care; he providing for the Oxen, and the Ravens, and the Sparrows, and the Lillies of the Field.

But his Providence is more particularly employed about Man, whom he created after his own Image; and ſtill in more eſpecial manner, and above all, as I may ſay, it does engage it ſelf for

the Preſervation of the Holy, the Humble, the Meek, the Merciful and Charitable Men, who firmly believe in God, who ſerve him faithfully, who ſincerely rely on his Promiſes, and do the largeſt Good they can to all their Fellow-Creatures: It ſo orders all Events, that they ſhall work together for their Advantage and Comfort.

III. Revelation does diſcover to us wherein the true Worſhip of God does conſiſt, and ſhews us how we may ſerve him acceptably; it clears Religion from the Superſtitious Fears which intimidate and enſlave the Minds of Men; it entirely prohibits all Immorality and Injuſtice, which ſink Men down to the low Condition of Beaſts which periſh, and deſtroy the Foundations of their living together in Society: But it lays down all the neceſſary Means to acquire firm and durable Happineſs; it ſtrictly enjoins Purity, Sobriety, Meekneſs, Patience, Induſtry, Mercy, and univerſal Benevolence, [k] which Virtues exalt our Souls, and make their Nature more Heavenly and Divine.

Among the Heathen Writers, there be ſtiff and eager Diſputes about the chiefeſt Happineſs, and they are not of a Mind where to place it: Now they that cannot agree about the Thing it ſelf, muſt more widely differ, and fiercely contend about the Ways and Means to obtain it.

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[k] Sed quid moramur? nulla omnibus ſæculis reperta eſt vel Philoſophia, vel ſecta, vel religio, vel lex, aut diſciplina, quæ tantum communionis bonum exaltavit, bonum vero individuale depreſſit, quantum ſancta fides chriſtiana; unde liquido pateat, unum eundemq; Deum fuiſſe, qui creaturis leges illas naturæ, hominibus vero legem Chriſtianam dediſſet. *Bacon. de Augmentis Scientiarum.* Lib. VII. c. 1. *Col.* 188.

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As before, we did acknowledge that ſeveral of the Philoſophers had right Notions of God, ſo it is now granted, that many of them have given wiſe Precepts about the Moral Virtues. But in divers reſpects theſe Learned Men, and their Philoſophical Performances, have fallen ſhort of our bleſſed Saviour and his admirable Religion: The Chriſtian Religion is perfect and without Faults; and the moſt Holy and Innocent Life of *Chriſt*, came up to the Perfection of his Religion: He never commanding his Diſciples and Followers to do any Duty, which He had not exactly performed Himſelf.

Whereas the Philoſophers of the higheſt Form had mingled many Errors with their true Doctrines, and were guilty of great Failings in their Converſation; which was the occaſion chiefly why their Doctrines were not ſo generally received, and why they had no more Efficacy in reclaiming wicked Men from their bad Lives.

1. As firſt, I ſay, theſe Philoſophers had joined to their ſound and wholſome Rules of Morality, many falſe, weak, and unreaſonable Opinions; which did unavoidably diminiſh their Credit and Authority, and cauſe their true and good Rules to have leſs influence upon others: For the ſame Perſons who writ ſo skilfully about Honeſty and Temperance, did condemn the Paſſions as Evil, and declared it to be our Duty utterly to extinguiſh them: And yet it is as impoſſible to deſtroy our Paſſions, as it is to re-make our Souls; for there is no rooting up thoſe things which God has eſſentially interwoven with our Nature.

And alſo the Paſſions contained within the Bounds of Moderation, and exerciſed about proper Objects are of great Advantage to us; for they put us upon the Watch when Temptations aſſault, and would otherwiſe ſurprize us; they guard our Virtue, and protect our Honour; they raiſe a juſt Indignation in us againſt all Baſeneſs, Immorality, and Prophaneneſs; they excite an Hatred and Abhorrency of Injuſtice, Oppreſſion, Lewdneſs, and Cruelty. In a word, the Paſſions well ordered continually preſerve in our Hearts a flaming and diſcreet Zeal for the Glory of God, and an affectionate Tenderneſs to all our Fellow Creatures.

And the ſame Men who were ſo much miſtaken in their Judgment concerning the Paſſions, had the impious Vanity to pretend ſometimes that their Wiſe Man was equal to God,[1] and ſometimes that he was above him, as I ſhall obſerve under another Head of this Diſcourſe; and to maintain that Sickneſs, Pains and Torments were no Evils; which was to put Mankind upon entertaining Notions and Fancies contrary to common Senſe.

2. Another thing that diſcredits the Authority of *Heathen* Writers was, that very few of them in their Lives did come up to their virtuous Principles and Precepts. Thus it appears that many of the chief Patrons and Founders of their Sects, did fall below the Character they gave of a good Man. Some of them were notorious for their

1 —— Non multo te Dii antecedent. —eſt aliquid quo ſapiens antecedat Deum. *Seneca* Ep. 53.

exceeding

exceeding Covetouſneſs; others, deſtitute of true Patience to bear Troubles, did lay violent Hands on themſelves; and ſome died meanly and abjectly, and void of that Philoſophic Courage and Bravery, of which they pretended themſelves to be great Maſters.

3. The Philoſophers wanted the Power of Miracles to convince unreaſonable Oppoſers that they received their Doctrines from Heaven.

But now, whatever was defective in the *Gentile* Writers, appeared compleat and perfect in our Lord *Jeſus Chriſt*: He gave the higheſt Authority to his Doctrines and Laws, by an innumerable Company of undoubted Miracles, never wrought out of Vanity and Oſtentation, or to procure any Worldly Advantage; but either to recover and purifie Mens Souls from all Ungodlineſs and Iniquity; or to remove the Infirmities, and heal the Diſeaſes of their Bodies.

And as Truth, and Equity, and Goodneſs, ſhined in all his Doctrines and Commandments; ſo his Life was ever conformable to his righteous Precepts; and He practiſed thoſe things Himſelf to the higheſt Degree of Perfection, which He required of them that were Baptized into his Church.

Neither was He more to be admired for the unblemiſhed Holineſs of his Converſation, than for his unparallel'd Patience under the greateſt Injuries and Sufferings: For both in the Abuſes, and Indignities, and Cruelties, which immediately preceded his Death, and at his Death, He diſcovered the moſt perfect Example of Piety and ſuffering Virtue, that ever had been ſeen in the World.

He

He ſhewed the greateſt Patience in his Behaviour thro' the whole Scene of Revilings and Torments; being led to a Bloody Slaughter, like a Lamb He opened not his Mouth; no repining at Providence; no Complaints againſt his Murderers, who with ſo much Injuſtice and Cruelty ſlew Him, were heard to proceed out of his Mouth: He at the ſame time ſhewing the exacteſt Submiſſion to the Will of God, and manifeſting the higheſt Charity to Men. He not only pardoned his Mercileſs and wicked Deſtroyers, but prayed unto his Father to forgive their Sin: And after He had deſired that the Will of God, and not his own Will might be done, He meekly ſubmitted to a Death full of Shame and Torment. And by riſing on the third Day from the Dead, He gave the ſtrongeſt Proof of the Truth of his Religion, and the firmeſt Ground for good Men to hope that they alſo ſhall riſe again from the Dead, which could be expected, or reaſonably deſired.

Wherefore if Men of Wit would diveſt themſelves of all their Prejudices, *think freely*, that is, fairly, and impartially uſe their Reaſon in comparing things one with another, and equally conſider their Force and Weight, they would be compelled to acknowledge that the Heavenly Doctrines and Laws of Chriſt, eſtabliſhed by very many Miracles, which he did, not only in the Preſence of his Friends, who honoured him, but before his Enemies, who maliciouſly hated him, but could make no real Objection againſt them; that his exactly Pure and Innocent Life; that his ready Submiſſion to the Will of God in his Death; that his wonderful Reſurrection from the State of

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the Dead, as he had foretold upon the third Day, and his miraculous Aſcenſion into Heaven, are unqueſtionable Demonſtrations of his having been ſent by God into the World, to reform and redeem the fallen Poſterity of *Adam*; and of the indiſpenſable Obligation upon us all to receive Him for a Saviour, and with all our Hearts to believe in Him, obey Him, and depend upon Him.

To love God with all our Souls, who is the Maker of our Beings, and to love our Neighbours as our Selves, who bear his Image, as they are the Sum and Subſtance of the Chriſtian Religion, ſo be they Duties fitted to our Nature, and moſt agreeable to our Reaſon; how little ſoever, as was now obſerved, they were conſidered, recommended, and required in the *Pagan* Divinity.

Their not being ſo fully perſuaded of God's being the Creator of Heaven and Earth, and of his univerſal and perpetual Providence and Care of them, was the Occaſion why they diſcourſe ſo ſparingly of the Love of God, have compoſed ſo few Hymns in the Praiſe of his Favour and Kindneſs, and had not ſo quick and lively a Senſe of his Infinite Goodneſs.

4. The Inſpired Writers give Men more aſſurance that God will be pleaſed to pardon Sin, and to forgive all Offenders who truly repent; and accept their ſincere, tho' imperfect Obedience.

By the Light of Nature it is manifeſt, that God loves virtuous Actions, and hates thoſe which be evil; for virtuous Deeds carry always their Advantage with them, and Wickedneſs naturally and neceſſarily draws Trouble and Calamity after it.

But

But though it be evident to all Men, that God approves Virtue, and abhorreth Vice; yet it is not ſo manifeſt by Natural Light, that He will forgive Sinners upon their Repentance; and if it be granted that God's Anger againſt Offenders may be appeaſed, yet it does not appear that He will pardon all Sins, nor what Kinds and Degrees of Sin He will remit; nor what ſort of Satisfaction He will accept, and what meaſure of Sorrow He does require in order to Reconciliation.

As to theſe Caſes Nature was ſilent; they had Light enough to perceive their Infirmities, Weakneſſes, and Miſcarriages, but not ſufficient Knowledge to find out a Remedy for their Cure.

And notwithſtanding *Pagan* Authors abound with Exhortations to Virtue, with Motives to be patient in Sickneſs and Troubles, and with Perſuaſives againſt the Fears of Death; yet their Arguments had not Force and Strength in them to ſupport the Spirits of Men in their Afflictions, and to arm them againſt the Approaches of Death, the King of Terrors.

Nothing but Hopes of being reconciled to God, and that He will forgive Men their Treſpaſſes againſt Him, and their Fellow Creatures; nothing but a firm Truſt in his infinite Goodneſs, and a ſteddy Belief that after this Life is ended, He will beſtow upon them a glorious Immortality, can make us bear patiently the Evils and Miſeries of this State, and with a true Courage look Death in the Face. Now as of theſe Arguments the Philoſophers, who had only their corrupted Reaſon to guide them, treat ſparingly, defectively, and obſcurely; ſo the Holy Men, who in their Writings

tings had the Aſſiſtance of the Spirit of God, are full and clear and diſtinct in their Diſcourſes upon theſe moſt important Subjects, and are ever lively diſplaying God's Mercy towards penitent Offenders, and his great Readineſs graciouſly to receive them into his Favour.

For God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life. When the wicked Man turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his Soul alive. And though your Sins be as Scarlet, they ſhall be as white as Snow, though they be red like Crimſon, they ſhall be as Wool. He that believeth ſhall be ſaved. Repent ye therefore and be converted, that your Sins may be blotted out.

Now how muſt it repleniſh the Hearts of Men with Satisfaction, Comfort, and Joy, to have undoubted Aſſurance from the Holy Spirit given them, that God is in a perpetual Readineſs to pardon and mercifully receive Sinners that ſhall believe in his Son *Jeſus Chriſt*, and forſake their evil Ways; and that He will forgive the blackeſt and moſt heinous Crimes upon the ſincere Return, and Amendment of the Tranſgreſſors.

He having been pleaſed graciouſly to declare, that the greateſt Sins are not too big for his Mercy; nor the moſt profligate and wretched Offenders, too vile to be Objects of his Pity and Compaſſion.

Inſomuch that the whole Diſpenſation of the New-Teſtament is a kind and merciful Contrivance

vance of God, for the Remiſſion of Sins; *Chriſt* bringing a Commiſſion with full Powers from Heaven, to grant Pardon to the higheſt Malefactors, who would unfeignedly repent and believe his Holy Goſpel. Which glorious Commiſſion He ſealed with his own Blood upon the Croſs, and demonſtrated the Truth and Validity of it by his Reſurrection: For *thus it behoved Chriſt to ſuffer, and to riſe from the Dead the third Day, that Repentance, and Remiſſion of Sins ſhould be preached in his Name among all Nations.*

But as to the *Gentiles*, who had no knowledge of the Pardon of Sins revealed and promiſed in the Goſpel, He will judge them by that natural Light He had diſcover'd to them, and thoſe Helps He had furniſh'd them with; and we ſafely leave them to the uncovenanted Mercies, and to the immenſe Goodneſs of God, which leads Men to Repentance, and in whoſe Houſe are many Manſions, and degrees of Happineſs.

Which brings me to obſerve in the fifth Place;

V. That the Holy Scriptures promiſe more Aſſiſtance to Men in the Performance of theſe neceſſary Duties of Religion, which they have reveal'd unto them. The Holy Ghoſt will enlighten the Minds, and give Courage and Reſolution to the Hearts of good Men in all Difficulties and Hazards. There could not be greater nor more impious Errors, than theſe two, which are found in the *Pagan* Philoſophy: The *firſt*, That it is in the Power of Man to make himſelf compleatly Happy, without the Help of any other. The

ſecond,

ſecond, [m] That their Wiſe Man is equal to God; nay, ſometimes ſo arrogant and intolerable was their Prophaneneſs, as to give him the Precedence. So that they were ſo far from expecting Help in the Management of the Affairs of Life, or praying for it, that they thought themſelves above it.

And yet there is no Creature, from his entrance into the World, to his going out of it, that can leſs ſhift for himſelf, than poor helpleſs Man; always encompaſſed with Wants, and labouring under Infirmities; and compared with God, the Proportion is infinitely leſs, than that of a Drop to the whole Ocean.

It is a conſtant Inſtruction given to this Wiſe Man, not to fear Death; but how is it poſſible for a Man not to fear that, which he believes will put an end to his Being? The Fears of Death muſt be unavoidable, and unconquerable, after all the Aids and Aſſiſtance of Philoſophy, to one that has *no* Hopes he ſhall be brought to Life again, and made Happy in a future State.

Whereas the inſpired Writers do amply diſcover and ſet forth the Fall, the Weakneſſes, and Miſeries of Mankind, and convince us, that we are reſtored to a better Condition, not by our own Strength and Power, nor by the Contrivance and Operations of our own Wiſdom; but through the Mercy of God obtain'd for us by the Sufferings and Death of *Jeſus Chriſt*, who died for our Sins, and roſe again for our Juſtification; and who alſo, after he aſcended into Heaven, ſent the

m Ferte fortiter: hoc eſt quo Deum antecedatis. *Seneca de Providentia*, Cap. VI.

Holy

Holy Ghoſt to inſtruct, comfort, and enable us to fulfil the Terms and Conditions of the new Covenant which He had made with God on our behalf.

And it is matter of unſpeakable Joy, that this Holy Spirit is ever preſent, and ready to direct us into all the Truths of our Religion, requiſite for us to know; and to endue us with Fortitude, Reſolution, and Abilities, to perform all the Duties neceſſary to our Salvation.

This Bleſſed Spirit adapts it ſelf to all the Needs and Exigencies of the myſtical Members of *Chriſt*'s Body the Church; when they are puzzled and perplexed with Difficulties, He chaſes away the Darkneſs, diſpels the Clouds, and lets Light into their Souls to direct them. So that a truly ſincere good Man ſhall never err fundamentally, or if he do err, God will forgive him: When they are preſſed hard with terrible Dangers, by reaſon of their firm Adherence to their pure Religion, the Spirit inſpires them with Courage to encounter them, or with Patience to bear them; He quickens their Diligence, and excites their Spirits when they grow ſlack, or negligent in the Performance of the Holy Works of their Religion; and where Luſt tempts, He reminds them of the Omnipreſence of God, who abhorreth all Impurity, and Uncleanneſs.

VI. In the Word of God, we find a clearer and more ample Account of the Immortality of the Soul, of the Reſurrection of the Body, and of the Rewards and Puniſhments in the future Life.

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There alone we find it expreſly declared, That all Men ſhall be brought to the Judgment-Seat of God, to give an Account of all the Actions of their Lives; and in order to this, that the Earth and the Sea, ſhall render up their Dead; and that the ſeveral Parts of each Man's Body, how greatly ſoever altered and changed, how much ſoever far and near ſcatter'd and diſperſed, ſhall be recollected together, and moulded in their old Shape, and rejoined to the ſame Soul. And all the Nations of the World, thus wonderfully raiſed from their Graves, and by the Holy Angels gathered together, ſhall be placed before the Throne of *Jeſus Chriſt*, their Supreme Judge, who will ſeparate them; and ſet the Good on his Right Hand; but the Wicked, who died without Repentance in their Sins, on his Left. And bleſſing the Good, He will call them to Him, and order them to inherit the Kingdom of Heaven, prepared for them from the Foundation of the World; but the Wicked he will command to depart for ever from his Preſence, in which only there is Fulneſs of Joy, into everlaſting Fire, prepared for the Devil and his Angels.

And according to the vaſt Difference between Heaven and Hell, it being a Matter of infinite Importance that we ſhould not loſe our Immortal Souls in the other World, our Bleſſed Lord commands us, that we ſhould not be ſo afraid of Men, who can only kill the Body; but rather dread and fear God, who can deſtroy both Body and Soul, and caſt them into Hell-Fire.

And therefore the Obtaining the Love, Favour, and Kindneſs of God, ſhould be the chief Deſign, and ruling Principle in our Hearts, the firſt Thing in our Conſideration, and govern all the Purpoſes and Actions of our Lives. It is impoſſible we ſhould have more powerful Motives to Godlineſs, Righteouſneſs, Juſtice, Equity, Meekneſs, Humility, Temperance, and Chaſtity, or greater Diſſuaſives and Diſcouragements from all kinds of Sin, than the Holy Scriptures do abound with. If we will Fear and Reverence God, love our Enemies who deſpitefully uſe us, and do good in all our Capacities, we are promiſed that our Reward ſhall be very great; that we ſhall be the Children of the moſt High; that we ſhall be Inhabitants of the everlaſting Kingdom of Heaven; and we have full Aſſurance that there is laid up for us a Crown of Righteouſneſs; and that we ſhall receive a Crown of Life, and a Crown of Glory.

And thus it appears plain and evident, that neither Religion, as it is compounded and corrupted by the *Fables* and *Inventions* of the *Poets*; nor as it is enacted and enforced by the *Laws* and *Decrees* of the *Civil Magiſtrate*; nor as it has been aſſerted and explained by the *Philoſophers*, can for Truth and Goodneſs bear any Compariſon with the Religion and Knowledge of *Jeſus Chriſt* Crucified.

As to the Precepts of Morality, and the Rules of holy and virtuous Living, which the *Pagans* have taught agreeable to thoſe of *Chriſt*, and his Diſciples, it has been proved beyond queſtion,

that

that they have been more plainly and clearly delivered in the Scriptures, and enforced with greater Authority.

Nay, let me add, that the Love of God, and the Love of our Brother, the Forgiveneſs of Injuries, and the doing good to our Enemies, are either new Duties, or the old ones carried much higher than they ever were before, and that with invincible Reaſon.

And whereas never any Lawgiver pretended to make any Laws about the Thoughts of Men; becauſe he could not diſcern, direct, reſtrain, or have any Power over them, the Laws of the Goſpel reach the Heart; God will reject all our Worſhip and Service which does not proceed from it, and will ſeverely puniſh all the evil Devices, and ſecret Plots which are formed therein; ſo that he who contrives the Death of the Innocent, or looks upon a Woman to luſt, will be judged in the Court of Heaven, to have committed Murder and Adultery.

And what muſt be matter of Encouragement to *Your* Society to conſider, is, That never any Religion made its Entrance ſo eaſily into the World, and ſpread it ſelf ſo far in ſo ſhort a Time, as the Goſpel; notwithſtanding thoſe who ſet it up had neither Eloquence nor Learning to win Men over to it, nor Swords to fight for it; and although the zealous *Jews*, with great Malice, did endeavour to ſuppreſs it, as falſe, and repugnant to the Divine Laws they had received from *Moſes*; and the Polite *Gentiles* to expoſe it, as vain and contemptible; and the *Supreme Powers* made

Laws to expel the Profeſſors of it out of their Dominions, as dangerous Perſons to their State and Government: Yet this holy and pure Religion did endure the Teſt in all the moſt ſharp and fiery Trials; it withſtood, and did bear down, the moſt violent Oppoſitions made againſt it; and, in no long Time, became firmly eſtabliſh'd in a great Part of the World by the Blood of its own Martyrs.

And what ſhould give *You* more Courage and Vigour in this excellent Work, is the great Succeſs which hath attended others, not a great while before *You* proſperouſly engaged in the ſame Deſign, in many Parts both of the *Eaſtern* and *Weſtern* [m] World. Indeed it was much to have been wiſhed, that theſe Miſſionaries had communicated the Doctrines and Laws of the Goſpel entirely to their new Converts, without adding to ſome, and ſuppreſſing of others; ſo that the Faith might have been delivered to them with the ſame Purity it once was to the Saints.

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[m] Petri Jarrici Rerum Indicarum Theſaurus. 3 *Vol. Col.* 1615.
Franciſci Creuxii Hiſtoria Canadenſis. *Lib.* X. *Par.* 1664.
J. Brulii Hiſt. Peruana. *Ant.* 1651.
Hiſtoire generale des voyages & conqueſtes des Caſtillans, *&c.* par Antoine d'Herrera. *Par.* 1660.
Voyage de Siam des Peres Jeſuites envoyez par le Roy aux Indes & a la Chine par G. Tachard, 1686.
Noviſſima Sinica, in quibus de Chriſtianiſmo publica nunc primum autoritate propagato, *&c.* *An.* 1699.
Second Voyage du Pere Tachard. 1689.
Eibliotheque Critique du Pere Simon. *Tom.* 2. *c.* 3.
Pet. Maffeii Hiſt. Ind. Florentiæ. 1588.
Libellus ſuplex Regi Hiſpan. oblatus a Duce Pet. Fernandez de Quir. Amſter. 1613.
Voyage d'Orient du R. P. Philippe l. 8. des Miſſions des Cames Deſchauſſez en Orient.

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However, we hope and pray, that God in his good time will cauſe a Reformation, as He has done among us, and ſeparate the ſuperſtitious Additions of Men from the genuine Doctrines of Chriſt and his inſpired Apoſtles.

It [n] is to be obſerved, that the Members of ſome Orders in the Church of *Rome* have been more honeſt and ſincere than others, in this great Affair of converting Men to the Goſpel, and have made Complaints to the *Pope* againſt the *Jeſuits* for their yielding to comply with the *Chineſe* in Idolatrous Practices; that in this juſt Cauſe many of them have been wounded and impriſoned, and others have loſt their Lives; and that not [o] only the Faculty of *Sorbon* at *Paris*, but the *Pope* has condemned theſe Idolatrous Compliances.

Do *you* therefore, whoſe Chriſtian Doctrines Publiſhed among the *Pagans*, have been more Antient and Primitive than thoſe of any Order of that Church, proceed as you have begun, to enlighten the Minds of your new Diſciples with the ſincere Word of God, and to perſuade them to embrace the Chriſtian Faith, as it was firſt Preach-

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[n] Accuſant autem Dominicani è Societate Jeſu Patres, tum ex capitibus aliis — tum vero ex hoc præcipuè, quod recens ad Chriſtianum legem tranſgreſſis Sinenſibus non cultum ſaltem progenitoribus ſuis, ſed comprimis Confutio ex ritu antiquo deferre permittunt, hoc ipſo propudioſam idolatriam cum Chriſtiana religione conglutinantes; atq; ita prodi ſumma fidei capita, ſanctiſſimamq; religionem; ſi modo Jeſuitæ pomœria Chriſtianæ fidei proculiſſe dici poſſent. *Geor. Pritius de cultu Confutii apud Sinenſes, p.* 18. *An.* 1709.

[o] Vid. Memoirs for *Rome* concerning the State of the Chriſtian Religion in *China*, *p.* 255. *Ann.* 1710,

Jeſuits Goſpel, *p.* 105. *An.* 1708.

ed,

ed, without any Corrupt and Superſtitious Mixtures; endeavour to convince them of the Immenſe Power, Wiſdom, and Goodneſs of God, the Maker of Heaven and Earth; where not only the Conſideration of the vaſt Extent, and Bulk, and Harmony, and Uſefulneſs of one to another of the numberleſs Parts of the Univerſe, but the Contemplation of the exquiſite Contrivance of every ſingle Creature in it, do demonſtrate theſe Attributes to be eſſential to the Divine Nature.

Let them know, that God, by the Right of Creation, having fetched them out of nothing, and given them Life and Breath, and the Means of comfortable Subſiſtence, hath a juſt and undoubted Title to all their Services. And therefore to love, adore, and fear God, and to do as much good as we poſſibly can to our Fellow-Creatures, are Duties not only laid upon us by his poſitive Commands, but rightfully claimed by the Laws of Nature.

Unfold unto them the Clemency, Mercy, and Goodneſs of God, which diſpoſe Him to have compaſſion on his poor Creatures, and to pity their Infirmities, and to forgive them their Treſpaſſes, when they are ſenſible of them, and do forſake them. *He knoweth our Frame, and remembreth that we are but Duſt. And doth not afflict willingly, nor grieve the Children of Men; but waiteth that He may be gracious.*

Preach unto them *Jeſus Chriſt* Crucified, and declare that He hath made himſelf an ample and compleat Sacrifice for the Sins of the whole World, and a perfect Example of a godly Life; and that

if by Prayer and Faſting they would break off their Sins, and ſtrive to imitate His Virtues, He, by the Graces of the Spirit, would help them, and enable them both to do and ſuffer all He ſhould require at their Hands, and guide them in the Path that leads to Eternal Life.

Poſſeſs them with a Senſe of the glorious Rewards laid up in the other World for perſecuted Piety; and that the Eye cannot ſee, nor the Ear hear, nor the Heart conceive the inexpreſſible Happineſs prepared for ſincerely good Men in the Kingdom of Heaven, where they ſhall approach the Throne of Almighty God; in whoſe Preſence is Fulneſs of Joy for evermore.

Let us now conclude with hearty Prayers, that we may walk worthy of our Holy Profeſſion and high Calling in *Jeſus Chriſt*, and anſwer the great Ends of his Incarnation, and humbling himſelf to dwell among us.

May we diligently imitate the Virtues of his Life, and abhor the committing thoſe Sins, for the Expiating of which He ſubmitted to a Bloody and Ignominious Death.

May the Conſideration of his Reſurrection from the Grave, and Aſcenſion into Heaven, ſtrengthen our Faith, and Hope of Immortality, mortify and deſtroy in us all evil Concupiſcence, and fleſhly Luſt, and raiſe our Affections to Things above, that in God's fit Time a Door may be opened for us to everlaſting Life.

May the God of Patience enable us to reſiſt the moſt alluring Temptations, and enable us quietly to bear the greateſt Afflictions, rather than wound

wound our Conſciences, and make Shipwreck of the Faith.

May the God of Conſolation give us Will and Strength to endure all Labours, and Wearineſs in running to the End of our Chriſtian Race, that having preſerved our Innocence and Purity through the whole Stage of our Lives, at *Chriſt*'s Second Coming, we may receive a Crown of Righteouſneſs, laid up for all them who ſerve, fear, and honour Him, and deſire and love his appearing.

Which God of His Infinite Mercy grant, &c.

FINIS.
